THE DHARMA SA'STRA

OR

THE HINDU LAW CODES

[English Translation]

VOL. II.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, (Shastri), M. A.,

Rector, Keshub Academy,

Author of the English Translations of The Rámáyana, Mahá-Bhárata, S'rimadbhágavatam, Mahánirvána-Tantram Harivams'a, Agni Puránam, Márkandéya Puránam, &c., &c.

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PARA'S'ARA SAMHITA'.

ORIGINAL TEXT.

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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Parâs'ara Samhita.

PARA'S'ARA SAMHITA'.

CHAPTER I.

ONCE on a time, certain *Rishis* addressed the holy Vyása, blissfully seated with his mind concentrated (on Self) in the forest of *Devadáru* on the summit of the Himálaya, (as follows :—) (1)

Relate to us, O thou, the son of Satyavati, the rules of good conduct, cleanness, and religious rites, which may be beneficially followed and observed by men in this age of *Kali*. (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well-versed in the *S'rutis* and *Smritis*, replied as follows :—(3)

I am not an omniscient being, O *Rishis* ! How then can I relate to you the rules of religious rites etc., (as interrogated) ? My father should be consulted for these informations. (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at Vadarikâ with the holy Vyâsa at their head. (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest, where fountains and rivulets of crystal flow ran babling into sacred pools. (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods also were there, and the whole sylvan area was kept festive with the songs and dances of *Siddhas*, *Yakshas* and *Gandharvas*. (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high-souled Parâs'ara, the son of *S'aktri*, was interviewed by the holy Vyása. (8)

He, at the head of his companions Rishis, circumbulated the person of his venerable progenitor (Parás'ara), and propitiated him with an applausive harangue. (9)

The great sage Parâs'ara asked the holy Vyâsa and the congregated Rishis àbout their health, and welcomed them to his hermitage. (10)

The holy Vyása reported their well being on behalf of the Rishis, and addressed him as follows :—(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me. (12)

I have heard the codes respectively framed by Manu, Vasishtha, Kas'yapa, Garga, Gautama, Us'anas, Atri, Vishnu, Samvarta, Daksha, Angiras, S'átátapa, Hárita, Yájnavalkya, Kátyáyana, Prachetá, Apastamva, S'ankha and Likhitá. (13—15)

Through your grace I have heard these *Dharma S'stras* narrated to me, and I have committed them to my memory as well. But all these codes had been meant to be effective (to be in force) during the cycles of *Satya*, *Treta* and *Dvápara* in this *Manvantara*.* (16)

All religious rules framed in the *Satya-Yuga* have been extinguished in this *Kali-yuga*. Hence discourse

* *Manvantara lit*—an age or period of time presided over by a Manu. *Manvantara*, according to Manu, I. 79, embraces three hundred and twenty thousand human years, or one-fourteenth day of Brahma, his whole day consisting of such fourteen *Manvantaras*. We are living in the seventh *Manvantara*.—*Tr.*

to me on the rules cf duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general. (17)

After Vyása had finished his questioning, Parás'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract. (18)

Hearest, thou, my son Vyása, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmá, Vishnu, Mahes'vara, *S'rutis*, *Smitris* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing. (19)

Author there exists not of the *Védas*, the universal grand father (Brahmá) but recollects the texts of the *Védas* at the end of each universal dissolution, and is recognised as such in the next *Yuga*. Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trétá*, *Dvápara* and *Kali*, according to the exigencies of each age. (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trétá*; celebration of religious sacrifices, in the *Dvápara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trétá*; the Codes of S'ankha and Likhita, in the *Dvápara*; and the Code of Parás'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trétá*

the village he lives in; in the *Dvápara* the family he belongs to, and the sinner himself in the *Kali yuga*. (24)

Sinful is the conversation with a sinner in the *Satya Yuga*, his very sight in the *Trétâ*, and eating his boiled rice in the *Dvápara*. In the *Kali Yuga*, it is his act alone that degrades a man. (25)

A curse takes effect on the day it is given in the *Satya*; within ten days in the *Trétá*; in the course of a month in the *Dvápara*; and within a year, in the *Kali Yuga*. (26)

In the *Satya*, the makers of gifts seek out their recipients. In the *Trétâ* the givers invite the receivers of gifts at their houses, and send them away with the presents. In the *Dvâpara* gifts are made to those, who ask for them; and in the *Kali Yuga* they are given in lieu of services. (27)

The gift, which is made to a person by going over to his house, is the best; that, which is made by calling its receiver at one's (giver's) house, is the second; and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit. (28)

The vital energy lies inherent in the bones in the *Satya Yuga*,; in the flesh, in the *Trétâ*; in blood, in the *Dvápara*, and in the food (of a person), in the *Kali Yuga*. (29)

Piety is conquered by impiety; truth, by falsehood; kings, by their servants; and men, by women, in the *Kali Yuga*. (30)

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female childs in the *Kali Yuga*. (31

The ethical rules, which obtain in the different *Yugas*, and the Bráhmanas, who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated. (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga*, but those laid down by the holy Parás'ara should be observed in the *Kali Yuga*. (33)

O you foremost of the *Munis*, this day I shall narrate to you, from memory, the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga*. (34)

Holy, blessed, and sin-absolving are the injunctions of Parâs'ara, which have been promulgated for the welfare of the Brâhmanas and the establishment of piety. (35)

Good conduct is the true defender of virtue among all castes of men. Without it a man needs must be hostilely disposed towards virtue. (36)

A Brâhmana, who daily performs the six religious duties (*Shat Karma*)* and eats the residue of his *Homa*-oblations after having gratified the gods and the *Atithis*, never suffers any bad luck in life. (37)

Performance of *Sandhyá*, ablution, *Japa*, and *Homa*, study of the *Vedas*, divine worship, performance of the

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* Study, teaching, celebration of, and officiating as priests at, religious sacrifices, and giving and taking of gifts are the six religious duties enjoined on a Brahman in the *Satya Yuga*.

अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहश्चैव षट्कर्माण्यग्रजन्मनः॥
Manu, 10, 75.

Vais'vadeva sacrifice, and the act of gratifying the *Atithis* (chance-comers at one's house) are the six daily religious duties enjoined on a Brâhmaṇa. (38)

Any person, happening to call at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven. (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as the only true *Atithi*; whereas he, that comes before that time, is not an *Atithi* at all. (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house-holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon. (41)

A Brâhmaṇa residing in one's own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi*. He, who is a chance-comer, is only fit to be called an *Atithi*. (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Bráhmaṇa observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one's house) are called *Apurva Atithis*. (43)

A morsel out of the Vais'vadeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'vadeva *Homa*. (44)

Yatis and *Brahmachâris* are entitled to receive morsels of boiled rice as alms. He, who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chândrâyana Vrata.* (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that, water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean. (46)

A mendicant can remedy the defective performance of a Vais'vadeva *Homa*, but any wrong done to a mendicant cannot be expiated by the performance of a Vais'vadeva. (47)

The twice born ones, who eat their (mid-day) meals without having performed the Vais'vadevas, are consigned to the torments of hell. All their acts are fruitless. (48)

Rakshasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg. (49)

By given a prepared betel leaf to a *Brahmachârin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world. (50)

An *Atithi*, no matter whether he is a sinner, Chandála, or a patricide, happening to arrive at one's house during the performance of a Vais'vadeva *Homa*, should be duly honoured as the leader of his host to heaven. (51)

For a thousand years, the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking. (52)

The Bráhmaṇa, who sits down to dinner without serving meal to an *Atithi*, well versed in the *Vedas*, eats but sin. (53)

The mouth of a Bráhmaṇa may be likened unto a field which is thornless and not swampy. He, who casts seeds in such a soil, is the only true cultivator. (54)

In good fields the seeds should be sown, unto worthy recipients* (Supátré) the gifts should be offered. Whatever is cast in a good soil or in a good recipient suffers no deterioration. (55)

A king should punish the inmates of villages wherein reside the Bráhmanas, who have neglected the study of the *Védas*, and live by begging; since it is they who harbour such thieves (in the guise of Bráhmaṇas). (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue. (57)

Victory or Prosperity, even if firmly established, can never remain a heriditary possession. Win victory with the sword; the enjoyment of earth's (soverignty) is but the proud privilege of the valarous. (58)

As a flower-man strings a garland of flowers by culling one from each flower-plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal-man, who fells down all the trees in a garden and reduces them to cinders. (59)

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* Several editions read *Suputra*, meaning a good son—*Tr.*

Dealing in gems and metals, raising cattle, merchandise, and cultivation are all that is included within the profession of a Vaishya. (60)

Services to Bráhmaṇas are the highest virtues in S'udras, any other virtues practised by them are fruitless. (61)

A S'udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk. (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell. (63)

Drinking the milk of a Kapilá cow, knowing a Bráhmaṇa woman, and reciting the Vedas are the acts, by doing which a S'udra is punished with hell. 64)

CHAPTER II.

Now I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali*, describing in detail the duties of a householder, as well, as enjoined by the holy Parás'ara. (1)

The Bráhmaṇa, who daily performs the six religious rites known as *Shat Karma*, should take to agriculture as a means of livelihood. (2)

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks. (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough; and a Bráhmaṇa should not cause

a maimed, diseased, or castrated bull to carry his load. (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath. (5)

After that, a twice-born one should attend to his daily rites of *Japa, Homa*, and divine worship; study the *Védas*; and feed one, two, three, or four *Snâtaka* Bráhmaṇas. (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Bráhmaṇa is prohibited by Law; but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish. (9)

A *Pâsaka* (one who catches animals by casting a noose), a fisher-man, a hunter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin. (10)

A mortar (Udakhal), a grinding stone, an oven, a water-pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

tilling the ground, by felling the trees, or by killing animals and insects. (12)

He, who even being a master of (lit :—sitting beside) stacks of grains, does not give any to the Bráhmaṇas, should be branded as a Bráhmaṇa-killer. (13)

By giving a sixth part of his crop to his king, a twenty-oneth part to the Bráhmaṇas, and a thirtieth part to the gods, a cultivator (lit : ploughman) is exenorated from all sins. (14)

Even an agriculturist Kshatriya should propitiate the gods and Brâhmaṇas with the produce of his fields. A Vais'ya, or S'udra should always live by trade, agriculture, or handi-craft. (15)

By not in any way serving the Brâhmaṇas, and by doing heinous acts, a S'udra becomes short-lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes. (16)

CHATPTER III.

NOW I shall discourse on the period of one's uncleanness due to the birth or death (of any member of one's family). (1)

The period of uncleanness due to a birth or death in his family in respect of a Brâhmaṇa is three days. It is twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra, as laid down by the holy Parás'ara. (2)

The person of a Brâhmaṇa becomes clean through divine worship, and his body may be touched during the erm of uncleanness due to a birth in his family. (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmaṇa, twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra. (4)

Brâhmaṇas, who are the readers of the Védas and custodians of the sacred fire, become clean after a single day (under the circumstance); they, who are only the readers of the Védas, remain unclean for three days only; while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth-uncleanness in respect of a Bráhmaṇa, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Bráhmaṇa by name, lasts for ten successive days. (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not bé eaten; and the four acts of gift-making, gift-taking, performing the *Homas*, and studying the *Védas* should be in abeyance during the period. (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

those to the seventh remove would so remain for three days under the circumstance. (10)

Agnates removed to the fifth degree of consanguinity can not partake of the dinner given on the occasion of one's *S'râddha* ceremony, while those removed to the sixth degree or more can safely join such a feast. (11)

The period of uncleanness in respect of a death by a fall from an elevated place, or by fire, or of one happening in a distant country, as well as in connection with the death of a new-born infant or a *Sannyâsin*, is only one day. (12)

One, hearing the death (of one's agnate) after ten days from the date of his demise, should be regarded as unclean for the next three days (from the date of such hearing), while having heard such news after a year from the day of his death, one would be clean, that day, by bathing with all his clothes on. (13)

On hearing the death of a *Sagotrá*, dead in a distant country, one would be unclean for a single day. (14)

The period of uncleanness in respect of a dead child of three fortnights of age is three nights only, while that in respect of the one dead before completing the sixth month of his existence is a day and night. The period of uncleanness in respect of the death of a child, aged from seven months to one year, is one day only. (15)

The corpses of infants, dead before cutting teeth, or dead immediately after parturition, should not be cremated. No libations of water should be given unto the spirits of such infants, nor should there be any uncleanness for their death. (16)

The period of uncleanness to be observed by the *enciente* in respect of an aborted fœtus, or miscarried child is for the number of days corresponding to the months of her pregnancy. (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days. (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still-born child only its mother should be regarded as such. (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night. (20)

The corpse of a child, dead after teething, or after the rite of *Chudákaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days. (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only; that in respect of the one, dead before the rite of *Chudákaranam* having been done unto it, is one day and one night; that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age. (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered ot its mother's womb, is one day only. (23)

The agnates of the father of a girl, dead before the rites of *Annaprâs'anam* or *Chudâkaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage. (24)

A householder should not observe any period of uncleanness in respect of the death of a Brahmachârin, in whose house the latter used to perform his *Homas* in life without in any way being related to him. (25)

A Brâhmaṇa is affected only by the tie of relationship as regards birth or death-uncleanness. Where there is no relationship there is no uncleanness also. (26)

Artisans, mechaincs, physicians, slaves, slave girls, barbars, *Srotriyas*, and kings should observe uncleanness for a single day only. *i.e.*, they would become clean by bathing on the day of the death or birth of any of their agnates. (27)

A Bráhmaṇa, engaged in killing, or making a gift, or out on attending an invitation, should be clean just at the time of gift making, etc. This is what is the dictum of the *Rishis*. (28)

A Bráhmaṇa householder, who regularly celebrates the religious sacrifices, would be clean by bathing on the day of his son's birth, if he does not come in touch with the lying-in-chamber. The mother would remain unclean for ten days under the circumstance. (29)

A fellow-vowist, a Brâhmaṇa who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Védic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child ; the father regains his cleanness immediately after bathing, that day. (31)

A Bráhmaṇa house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturent wife remains unclean for ten days. (31)

Even a Bráhmaṇa, who is well-versed in the Védas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her. (32)

A Brahmana is defiled only by a unclean contact, there bhing no other defiliment in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts. (33

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are nor defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness. (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurance of the first uncleanness. (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes, dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven. (37)

By conquest one wins the Goddess Fortune. By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph. Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Parivrâjakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions. (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice. (40)

Celestial nymphs sing of his glories and embrace him who bears sword-cuts, arrow-wounds and marks of club-thrashes on his body in battle. (41)

Thousands of beautiful *Nâga kanyâs* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming "he will be my husband." (42)

In the sacrifice of battle (*Samgrâma-Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis). Peerless is his merit in heaven. (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated. (44)

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* A war declared for purposes which alone can scanctify blood shed and make war a virtue, such as the liberty of one's own father-land, the defence of one's hearth and home. &c. Tr.

At each step towards the cremation ground, the twice-born ones, who carry the dead body of a friendless, indigent Bráhmaṇa for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Védas.* (45)

A Brâhmaṇa, who has carried and cremated the dead body of a Brâhmaṇa, who is neither related as an agnate or cognatè to him, becomes clean again by practising *Prânâyâma.* (46)

Under these circumstances, Brâhmaṇas are not disqualified from undertaking any virtuous act of good auspicies. The *Smṛitis* lay down that they become clean again by simply bathing. (47)

Having followed the corpse of a person whether one's agnate or otherwise, (to the cremation ground) one would be clean again by bathing, touching fire, and drinking clarified butter. (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brâhmaṇa remains unclean for that day only and becomes clean by taking *Panchagavyam.* (49)

By following the dead body of a Vais'ya, out of ignorance, to the burning ground, a Brâhmaṇa remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Pránâyâma.* (50)

By unknowingly following the carriers of a S'udra's corpse to the burning ground, a Brâhmaṇa would be unclean for three nights. (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising

the *Prânáyama*, and by drinking clarified butter, as well. (52)

Bráhmaṇas may follow the S'udras returning home after having cremated the corpse of a deceased S'udra, from after the bank of a pond, lake or tank. This is what has been enjoined by the knowers of scriptures. (53)

Hence, the 'wice born ones should never touch, follow, carry, or cremate the dead body of a deceased S'udra. Even a casual glance at the corpse of a S'udra, at the time of its being carried to the cremation ground, should be expiated by a look at the sun. A Brâhmaṇa should thus regain his cleanness under the circumstance. (54)

CHAPTER IV.

THE fate, which a man or woman comes by after having committed suicide by hanging, either out of inordinate pride, uncurbable love, or excessive fright or anger, will be presently described. (1)

For a period of sixty thousand years, the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus. (2)

No period of uncleanness should be observed in respect of such a violent death. The rite of cremation is denied to the corpse of a suicide; no tears should be shed for, nor any libation of water should be offered unto, the (spirit of) a suicide. (3)

Carriers and cremators of the corpse of a suicide, dead by hanging, as well as the cutters of the noose (round his neck) should regain their personal cleanness

by practising a *Tapta Krichchha Vratam.* This is what has been enjoined by *Prajâpati.* (4)

Bráhmaṇas, who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brâhmaṇas as well, by way of atonement. (5—6)

Each of them should make the gift of a cow with a bull to a Brâhmana, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*). (7)

Having unwillingly eaten or dealt with a degraded person, a Brâhmana would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santâpana Vrata* should be performed for the third, a *Dasharâtra Vrata* for the fourth; a *Parâka Vrata* for the fifth, a *Chândrâyana* for the sixth, two such *Chândrâyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact. The penitent should make as many gifts of gold to the Bráhmaṇas as the number of fortnights he might have lived in the company of a degraded person. (10—12)

The woman, who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow), goes to hell after death, and is doomed to suffer the pangs of widowhood in her successive rebirths. (13)

He, who does not visit his wife on the day of her menstrual ablution, becomes certainly guilty of the dreadful sin of fœticide. (14)

He, who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations, suffering the pangs of widowhood in each of them. (15)

She, who lightly treats her husband for his poverty or ignorance, takes birth as a female serpent in her successive rebirths, punished with the privations of a widowed life even in such hateful incarnations. (16)

As the owner of a field, wherein a seed carried by the wind is seen to sprout, becomes the owner of that sproutling also, and not the owner of the seed; so the husband of a woman, in whom another person has cast his seed, becomes the ower of the child born thereof in contradistinction to the owner of the sperm. (17)

Sons begotton by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka*. A child begot on another man's wife by a person during the life-time of her husband is called a *Kunda*, while the one begot on her after her husband's demise is called a *Golaka*. (18)

Sons are either *Aurasa* (born of one's own loins). Kshetraja (begot on one's wife by another), *Dattaka* (filiated with the permission of his parent), or *Kitrima* (artificial). A son given by his father or mother in filiation is called a Dattaka son. (19)

He who marries before the marriage of his elder brother, the girl thus married, as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons, go to hell. (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettâ*, while the elder brother is called a *Parivetti*. (21)

For the expiation of their respective sins, a *Parivettâ* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam*, while the priest, who solemnises such a marriage, should practise a *Chândrâyana Vratam*. (22)

A younger brother commits no sin by marrying before the marriage of his elder brother, if the latter happens to be a hunch-back, eunuch, or idiot, or is born deaf or blind. (23)

A younger brother commits no sin by marrying before the marriage of an elder brother, if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife. (24)

A younger brother may marry with the permission of an unmarried elder brother, if the latter wishes to observe a vow of life-long celebacy. This is the opinion of Shankha. (25)

A (married) woman may take a second husband under any of the five following exigencies, *viz.*, if her first husband long remains unheard of, or dies, or takes to asceticism, or loses his verile power, or becomes a degraded person. (26)

A widow, who betakes to *Brahmacharyayam* after

the demise of her lord, goes to heaven, after death, like *Brahmachârins*. (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body. (28)

As a snake-charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven. (29)

CHAPTER V.

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gâyatri*, the mother of the *Védas*. (1)

A person bitten by a dog would be pure again by bathing in water, in which cow-horns have been dipped, at the estuary of a great river, and by seeing the sea. (2)

A Bráhmaṇa having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well. (3)

A Bráhmaṇa having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kus'a grass*. (4)

A Bráhmaṇa, whether a vowist or not, should make obeisance to three Bráhmaṇas after having been bitten by a dog, and would be pure again under their gaze. (5)

A part of the human body smelled, licked, or scratched

by a dog, should be purified by washing it with water and cauterising it with fire. (6)

A Bráhmaṇa woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars. (7).

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen, she should look at that quarter of the heaven where the moon is supposed to be, that day. (8)

A Bráhmaṇa bitten by a dog in a village where no other Bráhmaṇa resides would be pure again by bathing and circumbulating a bull, that day. (9)

The corpse of a *Ságnika* Bráhmaṇa, killed by a cow, *Chaṇdála* or a king, or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram.* (10)

The *Sapiṇda* relations of such a Bráhmaṇa, happening to touch, or carry, or cremate his dead body, should practise a *Prâjâpatyam*, and then with the permission of the Bráhmaṇas should wash the particles of his skeleton with milk, and burn them again in his own fire by severally reciting the *Mantras.* (11—12)

O you foremost of the R*ishis*, imagine the case in which a *Sâgnika* (keeper of the sacred fire) Bráhmaṇa is dead in a foreign country, and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death, as described in the *Védas.* (13—14)

On a piece of antelope skin should be spread blades of *kus'a grass* in the form of a man. After that, seven hundred *Palásha* leaves should be collected and distributed over the different parts of that image of *kus'a*

in the following order, *viz.*, forty *palâs'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile* organ, twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes. (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *viz.*, a fire-churner made of *S'ami* wood should be placed on the region of its testes; a *Jahu* (crescent-shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand; and an *Upâsat*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Prakshaṇi* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes, and bits of gold in the cavity of its mouth, nostrils, etc., (19—20) .

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* "may he attain to the region of the gods, obeisance." (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies. (23)

By acting as above directed, the spirit of the deceased goes to the rejoin of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those,

who do not follow this rule, become short-lived and go to hell, after death (24—25)

CHAPTER VI.

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beasts and birds, etc. The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu. (1)

Having killed a swan, crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night. (2)

Having killed a parrot, pheasant, heron, or pigeon, one should fast during one entire day and take his meal in the night. (3)

Having killed a crow, dove, *Bhâsa*, *Shâri*, or a Titteri, one should practise *Prâṇâyama*, both morning and evening, by standing in water. (4)

Having killed a vulture, falcon, peacock, owl, alligator, or a bird of the *Châsa* species, one should forego all cooked food during an entire day, and fast during the following night. (5)

Having killed a sparow, cuckoo, Khanja, Lavaka or a Raktapád, one should fast during an entire day and take his food in the night. (6)

By worshipping S'iva one is exonerated from the sin of killing a bird of the Kárandava, Chakora, Pingala, Kurar, or Bharadvája species. (7)

Expiation for the sin of killing a pigeon, Bherunda, Sheyeva, Bhasa, or a Kapinjala, or of a bird of any other species, is a fast for an entire day and night. (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non-venomous snake), one should feed Bráhmaṇas with Krishara by way of expiation, and make gift of an iron-stick to each of them in the shape of a *Dakhina* (honorarium). (9)

Having killed a porcupine, hare, tortoise, fish, or a Godhâ (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again. (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a Bráhmaṇa. (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Bráhmaṇas as well as for expiation. (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, is extinguished by one's living, for an entire day night, on grains that have not been raised in a ploughed field. (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire-god for the expiation of one's sin. (14)

Having killed an artisan, S'udra, or a woman, one should practise two *Prájápatya* penances, and make gift of eleven oxen to Bráhmaṇas for expiation. (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty-one kine to Bráhmaṇas. (16)

Having killed a Bráhmaṇa, who is devoid of all rites puculiar to his order, or a Vai'sya, or S'udra who is true to the performance of religious duties, one should

practise a *Chándráyana* penance and make gifts of thirty kine to the Bráhmaṇas. (17)

The expiation for a Kshatriya, Vais'ya, or S'udra, who has killed a *Chandála* or a member of any of the vile castes, should be regarded as the practice of an *Ardha-Kṛichchha* penance. (18)

A Bráhmaṇa, who has killed a thief, S'vapak, or a *Chaṇḍála*, shall be absolved of his sin by fasting and practising *Práṇáyáma* for an entire day and night. (19)

A Bráhmaṇa having conversed with a *Chaṇḍâla* should expiate his sin by first holding a conversation with a Bráhmaṇa and by reciting the *Gáyatri* thereafter. (20)

A Bráhmaṇa having shared the same bed with a *Chaṇḍâla* should fast for three nights. Having walked the same road with a *Chaṇḍála* he should regain his purity by reciting the *Gáyatri Mantra*. (21)

Having seen a *Chaṇḍâla*, a Brahmaṇa should cast look at the sun; having touched a *Chaṇḍála* a Bráhmaṇa should bathe with all his wearing apparels on. (22)

Having unwillingly drunk the water of a tank which a *Chaṇḍâla* has caused to be excavated, a Bráhmaṇa should fast for a night and the whole day following. (23)

Having drunk the water of a well which has been defiled by the touch of a *Chaṇḍâlas* water pot, a Bráhmaṇa should live on barley and cow's urine for three days, whereby he would regain his personal cleanness. (24)

The expiation for the sin of unwillingly drinking out of a *Chaṇḍâlas* cup is the performance of a *Chándráyana Vratam* in respect of a Bráhmaṇa, provided that the water is belched out immediately after taking; whereas

a *Krichchha Suntâpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach. (25—26)

In cases where Brâhmaṇas are enjoined to practise *Sántápan* penances, Kshatriyas should practise *Prájápatyas*; Vais'yas, half-*Prâjapatyas*; and S'udras, quarter *Prâjápatyas.* (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance. (28—29)

Even once having knowingly partaken of the boiled rice cooked by a *Chaṇḍála*, a Bráhmaṇa should expiate his sin by living, for ten (consecutive) nights, on a diet consisting of barley grains and cow's urine. (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day. (31)

If a *Chaṇḍála* conceals himself, or live *incognito* in the house of a Bráhmaṇa, his brethern Bráhmaṇas should favour him, as follows, in respect of absolving his sin. (32)

Assembled in the holy Synod of Resignation (*Upasanyása*), they should address him as follows:—Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas, succour all beings. We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Bráhmaṇas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day. (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk; with milk curd for the second three days; and with clarified butter, for the last three days of the penance. (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm-eaten; nor that which has been given with a bad wlll. Not more than three *Pala* weights of milk and milk-curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time. (36)

Articles made of copper or bell metal should be purified with the help of ashes; and clothes, by washing; while the earthen vessels (kept in the room) should be thrown away. (37)

After that, a vessel-containing safflower, treacle, cotton, salt, oil, and clarified butter should be kept at the door of the room, and its roof tree should be set to fire. (38)

Having been thus absolved of his sin, he should sumptuously feed the Bráhmaṇas, and make gifts of thirty kine with a bullock to them. (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a Bráhmaṇa stands can never suffer any defilement or contamination (40)

In the case where a washer-woman, or a woman of the coblar, hunter, or *Pukkas* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification. (41—42)

One should immediately come out of the room in which a *Chaṇḍâla* has entered, and throw away all the earthen pots kept therein. (43)

Earthen vessels containing oil, clarified butter, etc., should not be discarded (under the circumstance); they should be purified by sprinkling milk-water over them. (44)

What is the rite of purification in respect of a Bráhmaṇa suffering from an ulcer, in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm-infested Bráhmaṇa should be pure again by taking and bathing in a compound of cow-milk, milk-curd, clarified butter, and cow's urine, for three days. (46)

A Kshatriya, under the circumstance, would be purified by making a gift of five *Masha* weight of gold, (while) a Vais'ya would be pure again by (fasting for a day) and making the gift of a cow to a Bráhmaṇa. (47)

A S'udra, under the circumstance, need not observe any fast. It is the gift that purifies a S'udra, or he may secure his absolution by taking *Panchagavyam* and making obeisence to a Bráhmaṇa. (48)

By respectfully laying on his head the benedictory statement of "may all things be faultless" (*Achchhidramastu*) uttered by a Bráhmaṇa, a S'udra acquires the merit of an *Agnishtoma* sacrifice. (49)

In disease, danger, pestilence, or famine, or during supernatural visitations, a S'udra should cause a Bráhmaṇa to observe a fast, or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or Bráhmaṇas may bless them out of their gracious will. The blessing of a Brâhmaṇa ranks equal with the merit of all pieties combined. (51)

Such a favour should be done to the weak, old, and juvenile. Favour shown by a Bráhmaṇa to any other may not bear the desired effect. Hence, he should not show favour to the unworthy. (52)

A Bráhmaṇa doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter. (53)

Bráhmaṇas, who advise the performance of an expiatory rite in respect of a person in his death bed; those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male-factors. Such Bráhmaṇas go to hell, after death. (54—55)

He, who insults a Bráhmaṇa, is deprived of the privilege of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven. (56)

Whatever a Bráhmaṇa enjoins is the law of virtue. He, who disobeys the dictates of a Brâhmaṇa, should be regarded as a Brâhmaṇa-killer. (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Bráhmaṇa for him. (58)

Whatever is defective in the practice of one's vows and penances, or in one's celebration of a religious sacrifice, is remedied, if one gets a Bráhmaṇa to practice or celebrate them on his behalf. (59)

Bráhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of Bráhmaṇic words. (60)

The word of a Bráhmaṇa is the word of a God. A Bráhmaṇa is a moving pantheon, his words can never be falsified. (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof. (62)

A Bráhmaṇa, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal. (63)

One should neither eat with one's shoes on, nor while sitting on a bed-stead. Looked at by a dog or a *Chaṇḍâla*, during his meal, a man should rise from his meal at once. (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore. (65)

How can boiled rice to the measure of a *Droṇa* or an *A'dhaka*, eaten by a crow or a dog, be purified? You shall ask that of the Bráhmaṇas. (66)

Then the Bráhmaṇas, conversant with the *Védas* and *Vedângas*, the protectors of virtue, shall say that, "boiled rice to the measure of a *Droṇa*, eaten or licked by a crow or dog, should not be abandoned." (67)

Thirty-two *Prasthas* make one *Droṇa*, and two *Prasthas* make one *A'dhaka*. Scholars, well-versed in the *S'ruti* and *Smṛitis*, call boiled rice to the measure of a *Droṇa* as *Droṇânnam*, and that to the measure of an *A'dhaka* as *A'dhakánnam*. (68)

A litttle of that portion of *Droṇânnam* or *A'dhakânnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Bráhmaṇa, the rest being co nsidered as pure and fit for use. (69)

The unaffected residue of such *Dronânnam* etc., after having scraped off the part (eaten or touched by a crow or dog as above described), should be sprinkled over with washings of gold, and again warmed on fire. (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Bráhmaṇas, becomes, that moment, pure and fit for use. (71)

CHAPTER VII.

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parâs'ara*. Wooden vessels are purified by scraping off their surface. (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one's hand, during the celebration of a sacrifice, (while) Grahas (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing. (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance. (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul.) (4)

A hundred pitchers of water should be lifted out of a pond, tank or well, in any way defiled, and its

purity shuld be effected by pouring *Panchagavyam* into it. (5)

A girl of eight years of age is called *Gauri*; at the ninth year of age she is called *Rohini*. A girl of ten is denominated *Kanyâ*, and thenceforward she is called *Rajasvalâ*. (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month. (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods. (8)

A Bráhmaṇa, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife *(Vrishalipati)*. He should neither be spoken to, nor allowed to sit at the same row with other Bráhmaṇas at a dinner. (9)

A Bráhmaṇa, visiting a S'udra woman even for a single night, should live by begging for three years from the date, inorder to be absolved of the sin thereby committed. (10)

Now I shall describe the process by which a Bráhmaṇa, accidentally touching a *Chaṇḍâla*, or a parturent woman, or a degraded person after sun-set, should recover his personal cleanness. (11)

He should either look at fire, gold, or the luner path in heaven, and having followed a train of Bráhmaṇas should take an ablution in the river. (12)

Two Bráhmaṇa women touching each other during their menses should fast for three nights, whereby they would be clean again. (13)

A Bráhmaṇa woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha kṛichchham*, while a Kshatriya woman should practise a *Pâda kṛichchha Vratam* for purification. (14)

A Bráhmaṇa woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pâdonukrichchham*, while the latter should practice a *Páda krichchham* by way of absolution. (15)

A Bráhmaṇa woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts. (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing; but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month. (17)

A woman suffering from any kind of uterine hæmorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function. (18)

A woman becomes as abject as a *Chaṇḍâli* (woman of the most degraded caste) on the first, a *Brahmaghátini* (murderess of a Brâhmaṇa) on the second, and a *Rajaki* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Bráhmana, any wise touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prâjâpatyam.* (21)

A Bráhmana, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanness. (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire. (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes. (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use.) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, jems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water. (26—27)

Earthen vessels are purified by heating them in fire; while paddy should be purified by attrition. (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small. (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water. (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun. (31)

Pitcher-seats made of rush or grass *(Munjas)*, broomaticks, winnows, straps or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water. (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure ; hence nothing is defiled by their contact. It is the dictum of Manu. (33)

A stream of water, which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder. Similarly, oils, previously used by others, should not be considered as defiled. This is the dictum of Manu. (34)

Betels, sugarcane, oil-seeds, oil, *Madhuparkas** unguents, and *Soma* juice, if previously used or partaken of by another, do not suffer any defilement thereby. This is the dictum of Manu. (35)

Mires of road, water, boats, hays, and burned bricks are purified by exposing them to the sun and air. (36)

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* A compound of honey, milkcurd, clarified butter, and sugar offered to honourable guests, or gods, on ceremonial occasions. Tr.

दधिसर्पिर्जलं क्षौद्रंसिता चैतैश्च:पञ्चभिः ।

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement; women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person. (38)

The fire-god, the *Védas*, the sun, and the moon, reside in the right ear of a Brâhmaṇa. (39)

The holy pools and streams such as the *Prabhása*, the Ganges, etc., always reside in the right ear of a Brâhmaṇa. This is the dictum of Manu. (40)

During the prevalance of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances. (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable. (42)

One need not think of laws of decorum or cleanness when in distress. First get rid of the trouble and then practise virtues. (43)

CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed. (1)

He should report his sin to Bráhmaṇas, well-versed in the *Védas*, *Vedángas* and religious scriptures, who are firmly devoted to their proper duties in life. (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case. (3)

Having once ascertained the unmistakeable proops of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality. (5)

Whether light or atrocious, the full extent of the guilt (*lit*: sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin. (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin. (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments. (9)

Then having entered the assembly, he should make obeisance to the (congregated) Bráhmaṇas by falling

flat upon the ground on his face, and report nothing verbally to that body. (10)

Brâhmaṇas, who are ignorant of the *Védas*, and *Gáyatri* and *Sandhyá*, and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brâhmaṇas in name. (11)

A synod or assembly consisting of thousands of those Brâhmaṇas who are devoid of *Mantras* and *Vratas*, and who trade upon the privileges of their own caste in order to earn a living, should be regarded as wanting in the status of a true synod. (12)

What these illiterate, ignorant, Brâhmaṇas say by way of expressing their opinion on a particular sinful act, without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return. (13)

The synod, that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures, acquires the demerit (of the act for which expiation is sought). The penitent is absolved of his sin. (14)

What three or four Bráhmaṇas, well-versed in the *Vèdas*, lay down as expiation for any particular delinquency, should be regarded as the only true form of expiation (that can be advised.) What thousands of other (ignorant) Bráhmaṇas may advise in the case is not of the right kind. (15)

Sin standeth in awe of them, who interpret the meanings of scriptures in conformity with the principles of sound reasoning. (16)

Like water in a stone (receptacle) that is purified

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod. (17)

Like water that is dried up by the sun and air, the sin of a penitent is extinguished by the order of the *Parishad*; it does not attach itself either to the penitent, or to the synod. (18)

An assembly consisting of three or five Brâhmaṇas, who are well-versed in the *Védas* and *Vedângas* even without consecrating the sacred fire, is called a *Parishad* (synod). (19)

Even a single Brâhmaṇa, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices, and ceremonial oblations (*Snâtaka*), may constitute a *Parishad* in his individual capacity. (20)

In the absence of five Brâhmaṇas of the aforesaid type, an assembly consisting of Brâhmaṇas, who are content with their own profession, should be regarded as a *Parishad*. (21)

A council consisting of thousands of persons, who are Brâhmaṇas only in name, should not be honoured with the dignity of a *Parishad*. (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brâhmaṇa who has not studied the *Védas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes). (23)

Like a waterless well, like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brâhmaṇa, who is without any *Mantram*. (24)

Like a sexual intercourse by a eunuch, like seeds cast in a barren soil, like a meritless gift made to an ignorant person, meaningless is the life of a Brâhmaṇa who has not studied the *Rik* verses. (25)

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Bráhmaṇic virtues of a Bráhmaṇa are gradually evoked through the successive performance of religious rites. (26)

By advising on forms of expiatory rites, those, who are Bráhmaṇas only in name, go to hell. (27)

Bráhmaṇas, who study the *Védas*, and perform, each day, the five religious sacrifices known as the *Pancha-yajna*, are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses. (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated), so the Bráhmaṇas, illumined with the light of knowledge, consume all sins, and become like the gods. (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water-like (pure) souls of Bráhmaṇas. (30)

A Bráhmaṇa without the *Gáyatri Mantra* is more degraded than a S'udra. Bráhmaṇas, who know the supreme Brahmá and are devoted to the *Gáyatri*, are the foremost in honour and sanctity. (31)

The person of a wicked Bráhmaṇa is more worshipful than that of a S'udra, who has controlled his senses. Who will milch a docile she-ass in preference to a vicious cow? (32)

Riden in the chariot of scriptures, and wielding the swords of *Védas* in their hands, Bráhmaṇas, whatever they may speak even in fun, is highly obligatory *(Dharma)*. (33)

Hence, he, who is well versed in the four *Védas* and *Védángas*, studies the scriptures, and has got a mind

free from all hestitations or waverings, should be regarded as constituting the best Parishad in his individual self. In the absence of a such a man, a council consisting of ten Brâhmaṇa house-holders should be reckoned as a Parishad of the middling class. (34)

Brâhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf. (35)

The sin of what a king wishes to do in contravention of the orders of the Bráhmaṇas (synod) becomes hundredfold, and sticks to him. (36)

Brâhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gáyatri Mantram.* (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day. (38)

Even in extreme heat or cold, or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves. (39)

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one. (40)

He should drink after the cows have appeased their thirst; he should lie down after the cows have been comfortably housed. A cow sunk in mire he should try

his best to succour, even if the attempt imperils his own life. (41)

A protector of cows and Brâhmaṇas, who sacrifices his life for things good, is absolved of the sin of killing a cow or Brâhmaṇa. (42)

A *Prâjâpatyam* should be laid down as the expiatory penance for an act of cow-killing. A *Krichchha Prâjâpatyam* should be divided into four parts. (43)

The penitent should take a single meal on the first day, eat a single meal on the night of the second day, live upon something not obtained by begging on the third day, and take nothing but air on the fourth day, of the penance. This is called a *Pâda Krichchha Prâjâpatyam*. (44)

The penitent should take a single meal, each day, on the first two days, eat only once on the nights of the second two days, eat what is not obtained by begging on the third two days, and live on air alone on the last two days, of the penance. This is called a *Dvipâda Krichchha Chândrâyanam*. (45)

The penitent should take a single meal daily on the first three days, eat once alone on the nights of the second three days, take what is not obtained by begging on the third three days, and live on air alone on the last four days, of the penance. This is called a *Tripâda Krichchha Chândrâyanam*. (46)

The penitent should take a single meal daily on the first four days, eat only once, every night, on the nights of the second four days, take only what is not obtained by begging on the third four days, and live on air alone on the last four days, of the penance. This called a full *Krichchha Chândrâyanam*. (47)

Brâhmaṇas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice-born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow-killer is undoubtedly absolved of his sin after having thus feasted the Brâhmaṇas (at the close of this penance.) (48—49)

CHAPTER IX.

NO sin is committed, if a cow* dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow-killing. (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Danda* (rod for goading cattle). (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow-killing. (3)

An act of cow-killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pâda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake. (4)

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* The term cow includes a bullock also.

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering. (5)

An offence of (cow-killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock-cave, or on a barren ground. (6)

An offence of cow-killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise. (7)

An offence of cow-killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough, or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four. (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person, intoxicated, enraged, or insane, such a striking should be considered as the cause of her death. (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc.). (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb; half of that should

be practised if the fœtus is caused to be aborted after the signs of pregnancy have become fully patent; and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf. (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance; shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance. (14)

A pair of clothes should be gifted away in connection with a quarter; a vessel of bellmetal, in connection with a half; a single bullock, in connection with a three quarter; and a pair of bullocks, in connection with, a full penance. (15)

But the fœtus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow-killing should be doubly performed after having destroyed a full developed calf in the womb. (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone; a half penance should be the expiation in the case where the horns are completely rooted out. (17)

The practice of a *Pâda krichchha Vratam* is the expiation for an act of spraining the tail of a cow; that of a *Dvipâda krichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripâda krichchha Vratam* is the expiation for breaking her ears, while

that of a *kṛichchha Vratam* is the expiation for an act of cow-killing. (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, or of any other bone in her body. (19)

A cow-beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again. (20)

A cow, (under the circumstance) should be well-cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to Bráhmaṇas and renounce his feigned bovine character. (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow-killing should be practised. (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger, with a log of wood, stone, or weapon. (23)

Having killed a cow with a log of wood, one should practise a *Sántapanam Vratam*; a *Prájápatyam Vratam* shou'd be practised after having struck her down with a brick-bat; a *Taptakṛichchha Vratam*, after having pelted her to death with stones; and an *Atikṛichchha Vratam*, after having killed her with a weapon. (24)

Five cows should be gifted away in connection with a *Sântapanam* penance; three, in connection with a *Prâjâpatyam*; eight, in connection with a *Taptakṛichchham*; and thirteen, in connection with an *Atikṛichchham* penance. (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance). This is what is enjoined by Manu. (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body; but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts. (27)

For an act of burning the skin of (a bullock) at the time of branding, or for subjecting a bullock to carry an extremely heavy load, or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory. (28)

A quarter penance should be practised for an act of over burning; a half penance, for that of subjecting a (bullock) to carry an extremely heavy load; and a three-quarter penance, for that of perforating its nose. A full penance should be practised for an act of cow (bullock) killing. (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned, a quarter part of the penance should be practised (by its owner) by way of expiation. This is what is enjoined by Parás'ara. (30)

Restraint, fastening, strapping, subjecting her to carry a heavy weight, beating, and sending her fully strapped to impassable places may be set down as the six factors, which tend to kill a cow (or bullock). (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Krichchha* penance for the expiation of his sin. (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound. (33)

A cow should be bound with a rope made of *Kâsa*, or *Kus'a* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down. (34)

What would be the process of expiation, if an adjacent hay-stack catches fire and burns down a cow, fastened close by ? One should extinguish one's sin (under the circumstance) by repeating the sin-absolving *Gâyatri.* (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef-eater, commits the sin of cow-killing. (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from (such a dangerous (situation) her neck, leg, rib, or ear is broken, or if she dies, or is drowned in a well or tank. (37—38.

No expiatory rite should be performed, if a cow dies in attempting to drink water in a stream, tank, well or fountain. (39)

No expiatory rite should be performed, if a cow dies by falling in a ditch near a well, or in a river or tank, or in a reservoir of water consecrated to public use. (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one's premises, or in an excavation made for the construction of one's

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood-fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition. (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor. (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing. (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well. (48)

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested inorder to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chândrâyaṇam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing. (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay a double honorarium in connection therewith. (52)

A king, a prince, and an erudite Brâhmaṇa may practise an expiatory penance without shaving his head. (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell. (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends. (55)

This rule should be followed by maidens and matrons (under the circumstance), inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman. (56)

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the kine during

the day, especially in a forest or at a confluence of rivers. (57)

O Vyâsa, wearings of antelope-skins (during the term of a penance) are prohibited in respect of women. They should practise the penance by bathing thrice, every day, and by worshipping the gods. (58)

Living among her friends, (a woman) should perform all the *Vratas* such as *Krichchha Chándráyaṇam*, etc.; clean in body and spirit she should keep at home following the regulations as laid down. (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kâlasutra* hell, after death. (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations. (61)

Hence, one should confess one's sin and discharge religious duties peculiar to ones' order. One should not be extremely angry with an infant, woman, or an old man. (62)

CHAPTER X.

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Chândrâyaṇa* penance. (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased, each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon. This is the process of practising a *Chândrâyaṇa*. (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg, as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Bráhmaṇas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them. (4)

Having gone unto a *Chaṇḍála* or *S'vapâk* woman, a Bráhmaṇa should fast for three nights with the permission of Bráhmaṇas. (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prâjâpatya* penances, and then having performed *Brahma Kurckam* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Bráhmaṇas. (6)

He should daily recite the *Gáyatri Mantra*, and make the gift of a cow and bullock to a Bráhmaṇa, whereby his sin would be undoubtedly extinguished. (7)

Having visited a *Chaṇḍála* or a *S'vapâk* woman, a Kshatriya or Vais'ya should practise two *Prâjâpatya* penances and make the gift of a cow and bullock to a Bráhmaṇa. (8)

A S'udra having known a *Chaṇḍála* or a *S'vapâk* woman should practise a *Prájápatya* penance, and make the gift of a cow and bullock to a Bráhmaṇa. (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chándráyaṇa* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating

the sin of knowingly going unto one's own mother's sister. (10—11)

As enjoined by the holy *Parás'ara*, he, who knows his own mother's sister, out of ignorance, should practise *Chándráyaṇa* penances, and make gifts of ten cows and ten bullocks to Bráhmaṇas, whereby he would be pure again. (12)

Having riden one's own father's wife, or mother's (female) friend, brother's daughter, preceptor's wife, daughter-in-law, brother's wife, or the wife of one's own maternal uncle, or the daughter of a cognate relation, one should practise three *Prájápatya* penances and make the gift of a pair of cows to Bráhmaṇas, whereby his sin would be extinguished. (13—14)

Having gone to a she-animal, prostitute, she-buffalo, she-camel, female monkey, she-ass, or a sow, one should practise a *Prájápatya* penance. (15)

Having carnally known a cow, one should recover his purity by practising a *Trirátri Vratam*, and by making the gift of a cow to a Bráhmaṇa. He, who goes unto a she-ass, she-camel, or she-buffalo, may regain his purity by fasting for an entire day and night (16)

During the out-break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon one's own wife. (17)

Having held incest with a *Chaṇḍála*, a woman should confess her guilt to ten eminent Bráhmaṇas. (18)

Immersed up to her chin in a well containing clay and liquid cow-dung, she should stay there for one night, abjuring all food, whereby she would regain her purity. (19)

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water. (20)

After that, a decoction of the roots, leaves and flowers of Shankhapushpi in combination with *Panchagavyam* and washings of gold should be given her to drink. (21)

She should take a single meal, each day, till the appearance of her monthly flow, living out-side (of her husband's house) during the full term of the penance (22)

At the close of the penance she should feast the Bráhmaṇas and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parâs'ara* enjoins. (23)

Women of all the four social orders should practise a *Krichchha Chândrâyaṇa* penance under the circumstance. A woman, like the earth, can suffer no defilement. (24)

A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a *Sântapanam* penance. This is what has been enjoined by *Parâs'ara.* (25)

A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a *Prâjâpatya* penance, whereby she would be pure after her next monthly period. (26)

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat

the *Gâyatri mantra*, and practise a *Krichchha Sântapanam* penance. (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Sántapanam* penance. (29)

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded, sinful one, in an alien kingdom (30)

A Brâhmaṇa woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family. (31)

She, who, out of lust, goes away and forsakes her friends, relations, husband, and sons, is a lost creature both in this world and the next. (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement. (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians), as otherwise she would be reckoned among the degraded. (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chándrâyaṇa*; and her relations, a half of that penance, while those, who might have eaten or drunk in her company, should regain their purity by fasting for an entire day and night. (35)

A Bráhmaṇa woman, who leaves her home out of her own accord, and without the instigation of any

other man, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations. (36)

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholy presence should be purified by plastering it with *Panchagavyam*; all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method. (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes. (39)

A Bráhmaṇa, in whose house (such a fallen) woman might have stayed, should report the incident to Bráhmanas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prâjâpatyam* penance. (40)

The owner of such a house, other than a Bráhmaṇa, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmanas to a sumptuous repast in the company of his sons and servants. (41)

The sky, air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement. (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brâhmaṇas are always purified. (43)

CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chaṇḍâla*, or any filthy organic matter such as sperm etc., a Bráhmaṇa should expiate his sin by practising a *Chándráyaṇa* penance. (1)

A Kshatâiya or a Vais'ya, under the circumstance, should practise a half *Chândráyaṇam*, while a S'udra should regain his purity by practising a *Prájá-patyam*. (2)

A S'udra should take *Panchagavyam*; and a Brâhmana, *Brahmakurcham*. A Bráhmaṇa should gift a cow; a Kshatriya, two; a Vais'ya, three; and a S'udra, four cows, under the circumstance. (3)

A Bráhmana taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation. (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame. There can be no doubt about it. (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*; a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prájápatyam* penance. (7)

If a Brâhmaṇa leaves his plate and rises up from among a row of Bráhmaṇas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates. (8)

A Bráhmaṇa, who eats such a remainder, out of greed or ignorance, should expiate his sin by practising a *Krichchha Sântapanam* penance. (9)

Having taken, out of ignorance, a white garlic, egg-fruit, turnip or onion, or having unwillingly drunk the milk of a she-camel, or of an ewe, or the milky juice of a tree, a Bráhmaṇa should fast for three nights, and regain his purity by taking *Panchagavyam.* (10)

Having eaten a frog or a mouse, out of ignorance, a Bráhmaṇa, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet. (11)

Bráhmaṇas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites, on the occasion of a *Homa* or *S'râddha*, whether celebrated in honour of the gods or of their departed manes. (12)

Clarified butter, oil, milk, treacle, and articles of confecrionary cooked in oil and offered by a S'udra should be taken by a Brâhmaṇa only at the bank of a river. (13)

What would be the expiation for the sin of a Bráhmaṇa who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Bráhmaṇa should recover his purity by eight thousand times repeating the *Gâyatri Mantram. Gâyatri Mantrah* a thousand and five thousand times repeated, should be the expiation for respectively eating the boiled rice of a Kshatriya and S'udra under the circumstance. (15—16)

Having eaten the boiled rice of a Bráhmaṇa, impure with a birth-uncleanness, a Bráhmaṇa should recover his purity by practising a *Pránáyáma*, or by reciting the *Vámadevya Sáman.* (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Bráhmaṇa, becomes fit to be eaten by Bráhmaṇas. This is the injunction of Manu. (18)

Repentence purifies a Brâhmaṇa that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repitition of the *Gâyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Bráhmaṇa can safely partake of the boiled rice of a *Dása*, *Nâpita*, *Gopâla*, *Kulamitra* and *Ardhasiri*, among S'udras, as well as that of one who hss resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Bráhmaṇa, and duly consecratad with Bráhmaṇic rites by another Bráhmaṇa, is called a *Dása*. A son thus begotten, but not consecrated, is called a *Nápita.* (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopála*, whose boiled rice a Bráhmaṇa can safely partake of. (22)

A son, begotten by a Bráhmaṇa on a Vais'ya's daughter and duly consecrated, is called an *Ardhaka*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Bráhmaṇa. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Bráhmaṇa) ? (24)

If a Bráhmaṇa, Kshatriya, Vais'ya or S'udra asks for the form of the expiatory rite (to be performed by him under the circumstance), Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation. (25)

No fasting should be laid down in respect of a S'udra who is purified by making gifts. The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chaṇḍála*. (26)

Holy and sin-absolving is *Panchagavyam*, which is a compound of cow's urine, cow-dung, cow's milk, curdled cow-milk, cow-butter in a clarified state, and the washings of *Kus'a* grass. (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curd-led milk of a red cow should be collected (for the compound, *Panchagavyam*). (28)

The butter made out of the milk of a *Kapilá* cow, or all the above said four articles such as milk, urine, etc., of a *Kapilá* should be collected for concocting the compound. A Pala weight (8 tollas) of cow's urine, and three *Pala weights* of curdled cow milk should be given in (the compound, *Panchagavyam*). (29)

A *Pala* weight of clarified cow-butter, cowdung to the length of a half thumb, seven *Pala* weights of milk, and a Pala weight of the washings of *Kus'a* grass should enter into the composition of *Pancha-gavyam*. (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gâyatri Mantram*; cowdung, by reciting the one beinning with *Gandhadvâra*, etc., cow-milk, by reciting the one running as *Apyayasva*

etc,. and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc. (31)

Clarified butter should be taken by reciting the *Mantram, S'ukram, etc.*, and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva, etc.* The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire. (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthâ, etc., Mantra*, and consecrated by reciting the one, running as *Mânastoka, etc.* A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot. (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantrah Irâvati, Idam Vishnu, Manastoka, S'amvati, etc.* The unoffered remainder of the compound should be taken by the penitent himself. (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram*. (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood. (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Chândrâyana* penance. (37)

A twice-born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation. (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled. (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances. (41)

A Bráhmaṇa becomes pure by fasting for three nights (under the circumstance); a Kshatriya, by observing a fast for two days; a Vais'ya, by fasting for an entire day and night, and a S'udra, by fasting for a night only. (42)

A Bráhmaṇa, who eats boiled rice of one who does not cook his own food, or cooks the food of another, or eats boiled rice cooked by another, should practise a *Chándráyaṇa* penance. (43)

What is the merit of making a gift to an *Apachá* (*lit.*, who does not cook his own food) Bráhmaṇa, in as much as both the giver and recipient of the gift go to hell. (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapákanivritta* by the *Munis*. (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapáka*. (46)

He, who, although not a house-holder himself, makes gifts to Bráhmaṇas, is called an *Apacha*. (47)

Bráhmaṇas, true to the duties of each *Yuga* they are

born in, sheuld not be in any way censured, since they are the embodiments of the spirit of a *Yuga.* (48)

Having uttered a menacing sound *(Humkara)* to a Bràhmaṇa, or having bethoued one's superior, one should bathe and propitiate him for the whole day. (49)

Having chastised a Bráhmaṇa with a chord of rush, or dragged him by the neck with a peace of cloth, or defeated him in a quarrel, one should propitiate him by falling down at his feet. (50)

Håving threatened a Bráhmaṇa with a 'stick, one should (expiate one's sin) by fasting for an entire night; having floored, or brought him down on the ground, one should fast for three nights; having drawn blood out of his body, one should practise an *Ati Krichchha* penance, while having assaulted him in a manner so as to cause any bruise on his body, one should practise a *Krichchha* by way of expiation. (51)

Living on a quantity of boiled rice that can be held in the palm of one's hand constitutes the practice of an *Ati-Krichchha* penance, while a continuous fasting for three days constitutes that of a *Krichchha Vratam.* (52)

A hundred thousand repetition of the *Gayatri Mantrah* should be regarded as the expiation in a case in which all or multifarious sins have been combinedly committed. (53)

CHAPTER XII.

A MAN should bathe after having dreamt a bad dream, or after having vomitted, or shaved himself, or after having known a woman, or after an exposure to the smoke of a cremation ground. (1)

Members of the three twice-born castes, after having unwillingly taken wine, urine, r any kind of fecal matter, should again get themselves duly consecrated. (2)

The use of an antelope-skin, rush-girdle (Mekhalá), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prájápatyam* penance is the expiation for S'udra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam.* (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow. (5)

Members of the three social orders (Kshatriya, Vais'ya and S'udra) should regain their purity either by practising two *Prájápatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine. (6)

Now I shall speak about the form of expiation in respect of a Bráhmaṇa (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prájápatyas*, and make the gift of a cow with a bullock to a Bráhmaṇa, whereby he would recover his purity as narrated by the self-origined (*Sváyambhuva*) *Manu.* (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam, Váruṇam, Bráhmam* and *Divyam.* (9)

An *A'gneyam* bath consists in rubbing one's body with ashes; a bath by plunging in river is called

Várunam; the one by reciting the *Apohishtá Mantra* is called *Bráhmam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Váyavyam*. (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges. (11)

The Gods and *Pitṛis* in aerial shapes, thirsty and in need of water, follow a Bráhmaṇa out on bathing, with the hope of obtaining libations of water. (12)

In dispair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitṛis* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam*. (14)

A twice-born one, even after having made an *A'chamanam* (a rite of rinsing one's mouth with water) with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Muktakachchha)*, or without holding the holy thread on his shoulder, should be regarded as impure. (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure. (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep,

or changed his cloth, or after a walk, although he might have rinsed his mouth before. (17)

A Bráhmaṇa should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person. (18)

(The gods) Brahmá, Vishnuh, Rudrah, the sun, the moon, and the wind-god reside in the right ear of a Bráhmaṇa. (19)

*Commendable is a bath, during the day, in waters purified by the rays of the sun. A night bath, other than one made under the auspicies of a lunar eclipse, is always prohibited. (20)

Maruts, Vasus, Rudras, A'dityas and other gods are merged in (reside in) the moon, hence; a bath under the auspicies of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Sankrânti* (passing of the sun over to the next zodical sign), or under the auspicies of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspicies of a lunar eclipse, may be made during the night. (23)

The two middle quarters (*Praharas*) of the night are called *Mahânis'i.* Bathing is not prohibited during the first and last quarter of the night, as in the day. (24)

A Bráhmaṇa having touched a tree growing on a

Chaitya (a tomb stone), a *Chaṇḍála*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Bráhmaṇa weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Bráhmaṇa acpuires the merit of drinking *Soma* juice. (28)

Bráhmaṇas, devoid of *Sandhyá* and prayer, oustead of the office of keeping the consecrated fire, and unmindful of the study of the *Védas*, are called *Vrishalas*. (29)

A Bráhmaṇa, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Védas*). (30)

A Bráhmaṇa, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Védas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Bráhmaṇa, even if effulgent

with the light of wisdom, to the degraded level of a S'udra. (32)

Verily, I do not know, my child, in what kind of womb will a Brâhmaṇa be reborn in his next birth, that feeds himself fat on the boiled rice of a S'udra, impure with a birth or death-uncleanness. (33)

He will be born as a vulture in his twelve successive incarnations; as a hog, in his nex ten; and as a dog, in his next seven. This is the opinion of *Manu*. (34)

A Bráhmaṇa, who in consideration of a honorarium casts libations of clarified butter in fire on behalf of a S'udra, is himself degraded to the status of a S'udra, while the latter is elevated to that of a Bráhmaṇa. (35)

Having observed a vow of silence, a Bráhmaṇa should not speak; having spoken during a meal a Bráhmaṇa should discard the remainder of his food. (36)

A Bráhmaṇa, who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self; abortive are the *S'ráddhas* performed by him in honour of the gods, or of his departed manes. (37)

The *Pitris* return in despair, and the gods, unpropitiated, from the presence of a Bráhmaṇa, who does not offer libations of water unto them, even having got the proper libatory vessels by his side. (38)

If a house-holder, an intelligent and upright Bráhmaṇa, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience. (39)

A Bráhmaṇa should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a Bráhmaṇa, and

divests him of the right of performing any religious rite whatsoever. (40)

Holy is the sight of a king, *Kapilâ* cow, or ocean, or of a Bráhmaṇa, with the consecrated fire and well-versed in the *Védas,* hence, one should try to see them, every day. (41)

A fire-churner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesáme, and a black antelope-skin should be kept in one's house. (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma.* (43)

One, guilty of a heinous sin, like an act of Bráhmaṇa-killing, either by body, mind, speech or act, should expiate it by making the gift of a *Gocharma.* (44)

A gift made to a poor relation, or specially to a Bráhmaṇa, well-versed in the *Védas,* tends to increase the longevity of its giver. (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days, if it occurs after the sixteenth day. This is the opinion of Manu and Us'aná. (46)

Having touched a *Chaṇḍála* woman, a Bráhmaṇa remains unclean for two days, having touched a parturent woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days. (47)

Having approached any of these persons, a Bráhmaṇa should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her. (48)

A foolish Bráhmaṇa, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth. (49)

A Bráhmaṇa wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intion to Bráhmaṇas. (50)

He, who fails to make gifts, or practise virtues, out of physical exhaustion, anger, ignorance, or nescience, should practise the following expiatory penance for three days. (51)

Thrice he should bathe, each day, at the confluence of the *Mahánadi*, and make gifts of ten kine to Bráhmaṇas thereafter. (52)

Having eaten the boiled rice of a Bráhmaṇa addicted to sinful or vicious habits, one should observe a fast for an entire day and night. (53)

Having partaken of the boiled rice of a righteous Bráhmaṇa, well versed in the *Védántas*, even for a single day and night, one is absolved of one's sin. (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed, or expires suspended in the air with his feet not touching the ground. (55)

The *Gáyatri Mantra* should be repeated ten thousand times, and three hundred times the ***Práṇáyáma*** should be practised. Twelve times the penitent should bathe, without rubbing his hairs dry, at any sacred pool, and make a pilgrimage, thereafter, to a shrine, not less than twelve *kros'as* distant from his place of residence.

This is what constitutes the practice of *Krichchha Vratam*, under the circumstance. (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gáyatri*, a thousand times, and thrice practise the *Práṇáyáma*. (57)

On a Bráhmaṇa-killer having asked a Bráhmaṇa, well versed in the four *Védas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha*. (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous. (59)

He shall ask for alms by saying. "I am a miscreant, I have killed a Bráhmaṇa, now do I stand at your door for alms." (60)

He should live either in forests, or by the side of sacred fountains, or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time, confessing his sin to them all the while. (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Ráma, whereby his sin of Bráhmaṇicide would be extinguished. (62—63)

A king guilty of Bráhmaṇicide should expiate his sin by celebrating a horse-sacrifice. The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha*, he or the king should treat the Bráhmaṇas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Bráhmaṇas, well-versed in the four *Védas*. (64—65)

A Bráhmaṇa-killer may be exonerated of his sin through the grace of the Bráhmaṇas. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Bráhmaṇicide. (66)

A drunkard Bráhmaṇa should expiate his sin by resorting to the shore of a river that runs into a sea, and by, there, practising a *Chándráyaṇa* penance, after which, he should feed the Bráhmaṇas, and make the gift of a cow and bullock to them. (67—68)

Having stolen gold, belonging to a Bráhmaṇa, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot. (69)

Discharged by the king, the stealer will get rid of his sin; but the king shall capitally punish him who has intentionally stolen (such gold). (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cusion, or through contact and conversation. (71)

All sins are extinguished through the practice of *Chándráyaṇa* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage. (72)

Thus is compiled the *Dharma S'ástra* by the holy Parás'ara, composed of five hundred and ninty-nine verses. (73)

A perusal of this *Dharma S'ástra*, like a study of the *Védas*, is equally obligatory on those, who aspire to a residence in heaven (after death). (74)

THE END.

S'ANKHA SAMHITA

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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S'ankha Samhitâ.

S'ANKHA SAMHITA'.

CHAPTER I.

HAVING made obeisance to the Self-begotten one, the cause of creation and dissolution of the Universe, S'ankha, for the good of the four-fold social order, has framed this Code of Laws. (1)

Celebration of religious sacrifices, officiating as priests at the celebration of religious sacrifices, gift-making, teaching, acceptance of gifts, and study are (the acts), which should be done by a Bráhmaṇa. (2)

Gift-making, study, and due celebration of religious sacrifices are (acts), which should be done by a Kshatriya or Vais'ya. (3)

Protection of his subjects should be the specific duty of a Kshatriya; trade, agriculture, and rearing of cattle are the specific duties of a Vais'ya. (4)

Serving the Bráhmaṇas, and performance of different handicrafts should be the specific duties of a S'udra. Practice of forbearance, truthfulness, and self-control, and cleanliness of body and spirit are equally obligatory on all, without any distinction of caste. (5)

Bráhmaṇas, Kshatriyas, and Vais'yas are the three twice-born castes; their second birth takes place on the occasion of putting on the girdle of sacred rush. (6)

In his second birth symbolised by the wearing of the sacred girdle, the preceptor of a Bráhmaṇa, Kshatriya, or Vais'ya, who imparts the *Gâyatri Mantra*, should be regarded as his father, while the *Mantra* itself should be looked upon as fulfilling the office of his mother. (7)

Until the commencement of his study of the *Védas*, a Bráhmaṇa continues in the status of a S'udra; he becomes twice-born after that. (8)

CHAPTER II.

On the full manifestation of the signs of pregnancy, the rite of *Nishéka* should be performed (unto an *encicnte*); the wise should perform the rite of *Pumsavanam* (rite for the causation of the birth of a male child) unto her, as soon as she would be quick with the child. (1)

On the expiry of the period of birth-uncleanness (of its parents), the rite of nomenclature should be performed unto a babe, and its name should be made to consist of an even number of letters. (2)

The name of a Bráhmaṇa child should be (a term) of blissful signification; that of a Kshatriya child should be a (term) denoting strength and vigour; that of a Vais'ya child should be a term denoting wealth and prosperity, while that of a S'udra child should be of a lowly import. (3)

The name of a Bráhmaṇa should be appended with the term *S'armâ* (of divine felicity); that of a Kshatriya should end with the term *Varmâ* (protector); that of a Vais'ya should be appended with the term *Dhana* (wealth), while that of a S'udra should terminate with term *Dâsa* (servant). (4)

The rite of exposing the child to the sun, (as well as that of taking it out in the open) should be done in the fourth month of its life; while the rite of *Annaprâs'anam* should be done in the sixth month;

and the rite of tonsure, according to the custom prevailing in its father' family. (5)

A Bráhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his inter-uterine life; a Kshatriya boy should be invested with the holy thread at the eleventh; and a Vaishya boy, at the twelfth year of his age, reckoned as above described. (6)

The time for the rite of delayed investure with the holy thread (*Gauna Kâla*) in respect of Brâhmaṇa, Kshatriya, and Vais'ya boys respectively extends upto the sixteenth, twenty second, and twenty fourth year of their life. (7)

Bráhmaṇas, Kshatriyas, and Vais'yas, not invested with the holy thread at the proper time, become degraded and divested of the right of performing any religious rite. These unconsecrated ones, shorn of the prerogative of reciting the *Gâyatri mantra*, are dragged down to the level of breakers of vows. (8)

Members of the three twice-born orders should wear the sacred girdle at the time of being invested with the holy thread. A Bráhmaṇa Bramhachárin should wear a deer-skin; a Kshatriya, a tiger-skin; and a Vais'ya, a goat's skin; under the circumstance, in the shape of his upper garment. (9)

The sacred rods of these three orders should be respectively made of *Parṇa*, *Pippala*, and *Vilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

The wood should be whole-skinned, unbent, and unburnt. The holy threads of the three (twice-born orders) should be respectively made of cotton, silk, and woolen threads. (11)

Brahmachârins of the three twice-born orders should respectively pronounce the term "*Bhavan*" at the beginning, middle, and end of their (solicitations) for alms, as "*Bhavan* (you), be pleased to give me alms." "Be pleased, *Bhavan* (you), to give me alms;" and "Be pleased to give me alms, *Bhavan* (you). (12)

CHAPTER III.

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas*; a preceptor, who gives lessons in the *Vedas* for money, is called an *Upâdhyâya*. (1)

A *Brahmachârin* having quitted his bed early in the morning, and having bathed and performed the *Homa*, should accost, self-controlled, his preceptor. (2)

Then having been commanded by the preceptor, and having cast a look at his face, he should commence the study of the Vedas, with the palms of his hands blended in the manner of a Brahmánjali. (3)

Both at the commencement and close of his Vedic studies, he should pronounce the *Praṇava Mantra*; the study of the *Védas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations. (4)

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth-quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapinda* or cognate relation, peals of thunder, roarings of rain-clouds, feeling of any amative propensities, conflagrations, village-disturbances,

hearing of the sounds of music are the occasions on which the study of the *Védas* is interdicted. (5—6)

Even having been reprimanded, he should not study the *Védas* in a very loud voice, nor near the side of an ant-hill, cremation ground, divine temple, or phallic emblem. (7)

A *Brahmachárin* should beg alms of the Bráhmaṇas alone; having been commanded by his preceptor, he, pure in body and mind, should take his meal with his face turned towards the east, on return (from his alms-taking rambles). (8)

Humble in spirit, and without arrogance, he should do only what is good and beneficial to his preceptor; having performed the evening *Sandhyá* and worshipped the sacred fire, he should make obeisance to his preceptor, and carry out his behests. (9—10)

He should quit his bed before his preceptor rises from his sleep, and lie down after he has slept in the night. He should forego the use of honey, meat-diet, and collyrrium, and foreswear all music, dancing, *S'ráddhas*, calumny, envy, and female company. (11—12)

Observing perfect continence, he should wear his girdle and carry his sacred rod, and lie down, self-controlled, on the bare ground. (13)

The wise should follow these rules while studying the *Védas*; having paid honorarium to his preceptor, he should bathe, and finish his studies. (14)

CHAPTER IV.

(AFTER finishing the study of the *Védas*), a twice-born one should marry a wife, not of the same *Pravara*

(spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees, on his father's, side. (1)

The eight forms of marriage, (recognized by our *Dharma S'âstras*,) are the Bráhma, Daiva, A'rsha, *Prájâpatya*, A'sura, Gandharva, Râkshasa, and Pais'âcha. (2)

Of these, the first four forms of marriage are commendible in respect of Brâhmaṇas; the Gandharva, and Râkshasa forms are commendible in respect of Kshatriyas. (3)

The form of marriage in which the bride is courtingly given away to the bridegroom, without any solicitation on his part, is called the *Brâhma*; that, in which a girl is given in marriage to a priest officiating at a religious sacrifice (in the shape of a honorarium), is called *Daivam*; while that, in which the bride is given away with the present of a pair of cows, is called *A'rsham*. (4)

The form of marriage in which the bride is given to one who solicits her hands is called the *Prájâpatyam*; that, in which the bride is purchased or given away for money, is called the *A'suram*; while that, in which the bride and the bride-groom unite, out of love, is called *Gândharvam*. (5)

A marriage by capture is called *A'suram*; while the one effected through stratagem is called *Pais'âcham*. (6)

A Bráhmaṇa can marry three wives, a Kshatriya can take a couple of wives, while a Vais'ya or S'udra can marry a single wife. A Bráhmaṇa can marry a Bráhmaṇa, Kshatriya, or a Vais'ya girl. (7)

A Kshatriya should marry a Kshatriya, or Vais'ya girl; whereas a Vaisya or Sudra should not take a wife other than one of his own caste. (8)

Even in distress, a twice born one should not wed a S'udra girl, inasmuch as a son begotten by him on her person will never find his salvation. (9)

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities, is degraded to the status of a S'udra by having the theirteen *S'râddhas* done unto him by (such) a S'udra son. (10)

The *Sapiṇda* relations whose *S'raddhas* are performed (by such a S'udra son) according to the usage of the family, even if they all have conquered (attained to) the region of heaven, are degraded to the status of a S'udra. (11)

The *Sapiṇdakaraṇam S'râddha* ceremony should be celebrated (by one), after having performed the twelve monthly *S'râddhas* (of one's deceased relation) in accordance with the usage of one's family; it should not be celebrated on the advent of the thirteenth (unperformed) *Srâddha*, and a S'udra is not privileged to do the same. Hence, a twice born one should carefully avoid wedding a S'udra wife. (12—13)

A Bráhmaṇa girl shall hold mendicant's cups (*Vaidalé)* in her hands, a Kshatriya girl shall catch hold of an arrow, and a Vais'ya girl shall handle a stick for goading cattle, at the time of wedding. (14)

She, who bears the sacred fire, is a true wife; she, who is faithful to her lord, is a true wife; she, who is one in spirit with her husband, is a true wife; she, who has borne children, is a true wife. (15)

A wife should be both carressed and admonished; both fondled and checked, a wife becomes the source of beauty and prosperity of the household, and not otherwise. (16)

CHAPTER V.

There are five places (in the house of a) house-holder where animal lives are daily destroyed; they are the oven, the broomstick, the grinding stone, the pestle and mortar, and the water pitcher. (1)

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañcha-yajña*), whereby all his sin would be extinguished. (2)

These five religious sacrifices are called *Deva-yajña, Bhuta-yajña*, *Pitri-yajña*, and *Nri-yajña.* (3)

A daily performance of *Homa* is called *Deva-Yajña*; a daily offering of oblations is called *Bhuta-yajña*, a daily performance of *S'râddhas* in honour of one's departed manes, as well as offering of libations to them, is called *Pitri-yajña*, and practice of hospitality to chance-comers *(Atithis)* at one's house is called *Nri-Yajña.* (4)

Forest-dwelling hermits *(Vânaprasthas)*, *Brahmachâriṇs*, *Yatis*, and Bráhmaṇas, all live on the bounties of house-holders. (5)

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a house-holder of all other religious orders.

As a husband is the master of his wife, as Bráhmaṇas are the lords of the social orders, so a chance-comer *(Atithi)* is the lord of the house-holder at whose house he arrives. (7)

By worshipping her husband alone, and not so much by dint of fasts, vigils, vows, and penances, etc., a woman can ascend to heaven. (8)

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas*, or fire-worship, that a *Brahmachârin* can attain to heaven. (9)

It is by alone abjuring his food, and not so much by dint of forbearance, resignation, and fire-worship, etc. that a *Vânaprastha* (forest-dwelling hermit) can attain to heaven. (10)

It is not so much by observing a vow of silence, indigence, or secluded life, as by foreswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation.) (11)

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire, or by paying honorariums to Bráhmaṇas, as by propitiating *Atithis*, that a house-holder can ascend to heaven. (12)

Hence, a house-holder should duly propitiate an *Atithi*, arrived at his house, by offerring him food and a bed. (13)

Morning and evening, libations of clarified butter should be cast in the sacred fire; and *Homas* should be duly performed on the day of the new or full moon, as well. (14)

In the event of three years' or a year's provision being stored up in his granary, a house-holder should drink lively of the effused juice of *Soma*, either on the occasion of a *Pas'ubandha*, *Châturmâsyam*, or any other religious sacrifice. (15)

A Bráhmaṇa of limited means should celebrate the *Vais'vanari* sacrifices; but under no circumstance should he ask anything of a S'udra, but give away whatever he wishes to give away. (16)

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest.

An old Bráhmaṇa, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest. (17)

A Brâhmaṇa should constantly cause him to celebrate religious sacrifices who is possessed of the aforesaid qualifications, and earns an honest living; a Bráhmaṇa is authorized only to receive gifts of such a person. (18)

CHAPTER VI.

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unto his own son, should betake himself to forest. (1)

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (house-holder) should daily propitiate the fire-god and live on produce of the forest. (2)

Those articles of fare, which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance-comer who may arrive at his hermitage. (3)

From a village he should procure, self-controlled, eight morsels of food, wear clotted hairs on his head, and daily study the *Vedas*. (4)

By the practice of *Tapas*, he should cause his body to be more and more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Panchatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head). (5)

During the rainy season, he should live unsheltered under the bare expanse of heaven, and take his meals at night, or at the fourth or sixth part of the day. (6)

A self-controlled *Brahmachârin*, he should live a life of penance and privation in the forest, whereby a twice-born one should become a member of the *Brahmâs'rama*. (7)

CHAPTER VII.

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels,) a twice-born one should enter the order of *Brahmâs'ramin*. (1)

After the fires had been put on in the ovens (in a village), after the pestles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village-roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village. (2)

Even having returned in empty hands, he should neither be grieved nor dejected; he should live contended on what he can obtain by begging; he should never allow his rice to be cooked by another, nor take his meal in another man's house. (3)

Yatis are enjoined to use earthen vessels, or those made of gourd-skin; and it is laid down that their purification consists in simply washing them with water. (4)

Companionless, he should trudge on his journey, wearing only a girdle-cloth to cover his nudity; he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment. (5)

He should let fall his foot-steps, purified by sight (*i.e.*, carefully observing that he does not tread on any animate being), drink water purified (filtered) through a piece of cloth, speak words purified with truth, and act what the mind approves of as good. (6)

Good or bad, whatever may happen in this life, he should be equally indifferent to them all; equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes. (7)

Kind to, and seeking the good of, all creatures, judging gold, stone and brick-bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss. (8)

Him, who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a Brhâmaṇa. (9)

He, who views this body as a reservoir of excrements, and this life, which is started with a residence in the womb, as a crowning disappointment of all cherished hopes and desires, is alone fit to be liberated. (10)

The apathetic one, who considers as purposeless and unsubstantial the incidents of this world which are to be some how borne at the best, is undoubtedly liberated from the (chain of necessary existence.) (11)

The disease germs (*Doshas*) in the body should be consumed with the help of *Prâṇâyâma*, sins with the help of the concentration of mind, delusions of the

world by witholding the senses from their objects, and the ungodly qualities by dint of meditation. (12)

The practice of *Prâṇâyâma* consists in reciting the *Gâyatri Shiras mantra* with the mystic Om with inflated lungs (suppressed breath.) (13)

The controlling (concentration) of the mind is called *Dhâranâ* by the knowers of reality, whereas *Pratyâhara* consists in withdrawing the senses from their objects. (14)

The act of witnessing the god of gods, ensconsed in one's heart, by means of *Yoga*, is called *Dhyânam* (meditation); all good comes out of this *Yoga*. (15)

In the heart reside all the gods; all the *Prâṇas* are ensconsed in the heart; all the luminaries (such as the sun, the moon etc.,) (reside in the heart; in short every thing has its seat in the heart. (16)

Having made of the body and the *Praṇava*, the two fire churners, and contemplation, the churning, see the all-pervading god situate in the heart. (17)

The sun, the moon, and the fire are ensconsed in the heart. The sun and the moon are on the two sides of the heart, the fire is in their middle. The fundamental principle (*Tattvam*) lies in the fire, and in that principle lies ensconced the deity that suffers no decay. (18)

The griefless one, through the purification of his own soul, beholds the glory of the supreme soul, subtler than the subtlest, and larger than the largest things of the world, burning effulgent in the hearts of all. (19)

The god Vâsudéva (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons. (20)

This is the eternal, original, god, both manifest and unmanifest; this is Vishṇu, the sinless, blissful, ordainer of the universe. (21)

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun. There is no other means of salvation. (22)

The principles of earth, water, fire and ether are called the five *Mahâbhutas* (elementals). (23)

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body. (24)

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above-said sense-organs. (25)

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body. (26)

The mind, the intellect, the Ego, and the unmanifest Prakriti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs. (27)

The *Purusha* or the soul is the twenty-fifth category, and he is beyond all these organs, and *Mahâbhutas*, etc., The virtuous, who know him thus, obtain salvation. (28)

This supreme self of Vishnu is holy, eternal, changeless, and beyond the principles of sound, touch, taste, or smell; it knoweth no pain or pleasure. (29)

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Vishnu. (30)

If the hundredth part of a point of hair, divided into a hundred parts, is again divided into a thousand parts,

the A'tmá is subtler than a hundred the part of such a thousandth part. (31)

The unmanifest *Prakriti* is anticedent to *Mahat* (the principle of intellection), the *Purusha* is prior to this unmanifest *Prakriti*. Beyond *Purusha* there is none; he is the last resource, the last category. (32)

CHAPTER VIII.

Now I shall duly describe the mode of ceremonial ablution *(Kriyá Snânam)*. First the cleansing of the body should be effected with earth and water. (1)

Then having dived in and out of the water, and duly performed the rite of *A'chamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail. (2)

Having invoked the god Varuṇa, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool *(Tirtham)*, O god, for the expiation of all sin. (3)

I invoke all the sin-absolving *Tirthas* in this water, dost thou, out of thy graceful compassion towards me, be pleased to locate them herein. (4)

Then having made obeisance to the god Rudra and all other water-dwelling divinities who grant boons (to their suppliants), he should respectfully say, "I place myself under the protection of the deities of the water. (5)

Then having supplicated the sin-absolving, effulgent, fire-god, he should say, 'sacred and holy are the waters.' I place myself under their protection." (6)

May Rudra, Agni, Varuṇa, and the serpent destroy my sin and protect me in every way. (7)

Thereafter, the three *Mantras*, running as *Hiraṇya Varṇa*, etc., the four *Mantras* running as *Jagati*, etc., and those respectively beginning with *S'anno Devi*, *S'ama A'pas*, and *Idamâpas Prabahaté* etc., should be duly recited. (8)

The *Rishis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sanmârjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghmarshana* (sin-absolving) *Suktas*, (9—10)

The metre of the *Aghamarshana Suktam* is *Anustubh*, its deity is *Bhâva Vritta*, and its R*ishi* is *Aghamarshana* ; expiation of one's sin is the purpose for which it should be recited. (11)

Then having plunged into the water, he (bather) should thrice recite the *Aghamarshana Suktam*,, and pour water over his head by reciting the *Mahâ Vyâhriti Mantras*. (12)

As the horse-sacrific, the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarshaṇa Suktam* is sin-absolving in its effect. (13)

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places. (14)

One should not squeeze one's wet clothes after a bath without first offering the dripplings to one's departed manes. He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool. (15)

CHAPTER IX.

NOW I shall describe the mode of performing the auspicious rite of *A'chamanam.* The region about the root of the small finger of the hand is called *Kâya Tirtham.* (1)

The region situate about the root (ball) of the thumb is called the *Prâjâpatyam Tirtham*; the tips of fingers are sacred to the gods, and are, hence, called the *Daiva Tirthas*, while the region about the root of the index finger is called the *Pitri Tirtham.* (2)

A twice-born one should thrice drink water with the region of his hand, known as the *Prâjâpatya Tirtham,* then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc., (*lit.* the ether of these orfices) with the fingers respectively enjoined to be made use of in these cases. (3)

A Bráhmaṇa is purified by drinking as much water as is enough to moisten the region of his heart; a Kshatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vais'ya, in these cases, should drink enough (water) to moisten his palate; while a S'udra or a woman should touch his or her teeth and lips with water, while engaged in performing an *A'chamanam.* (4)

In a sacred place, self-controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, or without looking at any quarter of the skies, he (the performer) should perform the rite of *A'chamanam* by drinking with the proper fingers, the water, which is unboiled and free from froths and bubbles. (5—6)

The two eyes should be touched with the thumb and index finger united together; the ears should be

touched with the thumb and the ring-finger similarly combined. (7)

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the navel should be touched with all the fingers held together. (8)

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *A'chamanam.* We have heard it said that, the three draughts of water drunk by a person (in connection with *A'chamanam*) tend to propitiate the divine trinity of Brahmá, Vishnu, and Rudra. (9—10)

The river-goddesses, Gangá and Yamuná are pleased by one's rinsing the mouth with water, while the As'vins are pleased by one's touching the nostrils, under the circumstance. (11)

The sun and the moon are pleased by one's touching the eyes; and the firegod and the windgod, by touching the ears, in the course of an *A'chamanam.* (12)

All the gods are pleased by one's touching the shoulders, while the *Purusha* (self) is pleased by touching the head. (13)

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having washed his feet before, a person, even if he has performed an *A'chamanam,* should be regarded as impure. (14)

Having placed the hands out-side the thighs, or having performed the *A'chamanam* with turbid water, one should not be deemed as pure. (15)

Having performed the rites of *A'chamanam,* and *Tirtha-Sanmârjanam* as above laid down, one should touch the water by reciting the *Mantra* running as,

"thou pervadest the hearts of creatures, thou runnest all through the universe, thou art the sacrifice, thou art the *Vashat*, thou art the light, water, nutritious sap, and nectar." (16—17)

Then having performed another *A'chamanam* with his face towards the sun, he should recite the *Udyutam Jâtavedasam, etc., Mantra*, and offer a libation of water. (18)

This is the rule to be observed by twice-born ones in respect of the performance of the *Sandhyá* rite. The *Gáyatri Mantra* should be recited standing during the morning *Sandhyá*, while it should be repeated in a sitting posture during the evening *Sandhyá*. (19)

Then the sacred *Mantras* should be recited according to one's might; the *Rishis* used to long perform the *Sandhyâs*, hence, they attained longevity. (20)

CHAPTER X.

NOW I shall enumerate the most sacred *Mantras*, culled from all the four *Védas*; men are purified by reciting these sacred *Mantras*, or by performing *Homa* and worship therewith. (1)

Sin-absolving are the *Aghamarshanam Suktam*, the *Deva Vratam Suktam*, the *Suddhavati Suktam*, the *Kushmándi Suktam*, and the *Pâvamâni Suktam*. (2)

(Similarly,) the *Abhishtarupadá*, the *Gâyatri Sirás* with the *Pranava Mantra*, the *Stoma Suktas*, the seven *Vyáhritis*, the *Bharunda Samans*, the *Mantras*, composed in the *Gáyatri* metre, the *Purusha Vratam*, the *Bhâsa Mantrah*, the *Soma Vratam*, the *Avigneyam*, the *Vârhaspatyam*, the *Vák Suktam*, the *Anrita*

Mantrah, the *S'atarudri Mantrah*, the *Atharva S'iras Mantrah*, the *Tri Suparna*, the *Mahávratam*, the *Go-suktam*, the *As'va Suktam*, the *Indra Suktam*, the two *Sâmans*, the three *Pushpângadikas*, the *Rathantaram*, the *Agni Vrata*, and the *Vâmadevya Mantras* are purifying. By chanting these Vedic *Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births. (3—10)

CHAPTER XI.

THUS the sacred *Mantras* from the *Védas* have been enumerated; the *S'avitri Mantrah* is the holiest of them all; nothing can excel the *Aghamarshanam* in respect of sanctity; the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarshanam* and the *Vyáhritis*. (1)

The *Sávitri Mantrah* is the most sacred of all the *Mantras* which are used for the purposes of *Japam* (mental repetition). Seated on a cushion of *Kus'a* blades, and bearing a girdle of *Kus'a* (on his left shoulder) flung in the manner of an *Uttariyam* (upper sheet or garment,) and holding blades of *Kus'a* grass in his hand, with his face turned towards the east or to the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Sávitri Mantrah*. The rosary should be strung with beads of gold, gem, or crystal, or with pearls, or with the seeds of lotus or Aksha, or with lotus petals. Meditating upon the deity, the rosary should be counted with the left-hand. The *Rishi* and the metre of the *Mantrah* should be contemplated at the out-set (before

commencing the *Japah*). Then the *Gâyatri* should be recited by prefixing the *Vyâhritis* and suffixing the *S'iras Mantra* to it. The seven *Mantras*, such as *Bhuh*, *Bhubah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyahritis*. The *Mantra* running as *Apojyotih rasomritam Brahma Bhurbhubah Svaram* is called the *Siro Mantrah*. (2)

With the *Vyâhritis* and *Pranava* prefixed, and the *S'iro Mantra* affixed, to the *Gâyatri*, those who recite it, do not stand in dread of any thing. (3)

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day; a hundred times told, she (it) extinguishes all sin, while a thousand times repeated she (it) exonerates one from the effects of sin (*Pâtakas*) unknowingly committed. (4)

A gold-stealer, an ungrateful person, a Brâhmanicide, a defiler of his superior's bed (*Gurutalpaga*), or a drunkard is purified by a hundred thousand times repeating the *Gâyatri*. (5)

Having done three *Prânâyâmas*, self controlled, while bathing, one is exonerated from the sin committed during that day and night. (6)

Having done sixteen *Prânâyâmas*, with the *Vyâhriti Pranava Mantras*, one gets rid of the sin of destroying the life of a fætus, or of that committed, each day and night, in the course of a month. (7)

The (presiding) goddess of the *Gâyatri*, propitiated with *Homa* oblations offered unto her by repeating the *Gâyatri Mantrah*, grants all boons to the offerer; she, kind to her forest-dwelling votaries, causes the expiation of all sin. (8)

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gâyatri*; intending to ward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantrah*. (9)

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilva* fruits (by repeating) the *Gâyatri Mantrah*. (10)

One, seeking the beatitude of *Brahma*, should cast, self controlled, as before, libations of clarified butter containing sesame seeds, in the fire; by offering ten thousand libations with the repetition of the sacred *Gâyatri*, one is exonerated from all sin. (11)

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects. (12)

Gâyatri is the progenitrix of (the universe); *Gâyatri* is sin-absolving: nothing more purifying exists than *Gâyatri* either in heaven or earth. (13)

Gâyatri succours the fallen by their hands from the sea of hell; hence, clean in spirit and body, a Bráhmaṇa should constantly practise (the recitation of the sacred) *Gâyatri*. (14)

A constant practiser of *Gâyatri* (Bráhmaṇa reciter) should be feasted on the occasion of a *Daiva* or *Pitri S'ráddha*; sin standeth not in the self of such a Bráhmaṇa, as a water-drop cannot abide in the solar globe. (15)

Undoubtedly, a Bráhmaṇa can attain his end (work out his salvation) by simply reciting the *Gâyatri*; a

Gâyatri-reciter, whether he does any other (*Brâhmaṇic*) rite or not, should be regarded as a true Bráhmaṇa. (16)

A slightly audible repetition of the *Gâyatri Mantrah* is a hundred times, and a silent mental repetition of the same is a thousand times, more meritorious (than the one commonly made.) The *Gâyatri* should never be loudly recited. (17)

A man, who constantly recites the *Gâyatri*, goes to heaven ; the repetition of the *Gâyatri* should be known as the door to the liberation of Self. (18)

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gâyatri Mantrah*, the purifier of all sin, in a devout spirit. (19)

CHAPTER XII.

HAVING bathed, and recited the *Gâyatri*, a twice-born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tirtham*, every day ; offerings of flower and water should be made (unto them) by reciting the *Purusha Suktam*. Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitri Tirtham*, and in accordance with the rules of a *Pitri S'râddha*. He should offer three libations of water to each of his father, grand-father, great-grand father, maternal grand-father, maternal great-grand father, mother, etc. Similarly, libations of water should be offered to each of his maternal grand-mothers, etc. After that, all the dead relations on his

father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers-in-law, friends, etc., he should propitiate by offering similar libations of water unto them; the authoritative verses on the subject run as follow :—

Tarpaṇas done without sesame, *Kus'a* grass, *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitris*. (1)

Libations of water, containing sesame seeds and offered unto one's *Pitris* with a vessel made of gold copper, or Audumvara wood, or of the horn of a rhinoceros, last them for all eternity, and bear infinite fruit. (2)

Every day, *S'ráddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased. (3)

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitris*, acquires the merit of *Pitri-yajna*; and they become pleased with him. (4)

CHAPTER XIII.

BRA'HMANAS should not be tested in connection with the performance of a *Daiva S'ráddha*; they may be examined in respect of their knowledge in Vedic *Suktas* on the occasion of celebrating a *Pitri S'râddha*. (1)

Bráhmaṇas of impious conduct, as well as those who are hypocrites, cherish cruel or killing propensities, cat-fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Bráhmaṇas (sitting down to a dinner on the occasion of a *S'ráddha* ceremony—*Panktidushaka's*.) (2)

Bráhmaṇas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of Bráhmaṇas (*Panktidushakâs*). (3)

Bráhmaṇas, who read the *Védas* on the interdicted days of study, or are devoid of piety and cleanness, as well as those who fatten upon sustenance supplied by S'udras, should be regarded as defilers of a row of Bráhmaṇas (*Panktidushakâs*). (4)

Bráhmaṇas, who have studied the *Védas* with six subdivisions, or know a large number of Riks or Sâmans (verses), as well as those who worship the five sacred fires, and thrice cast oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipâvanâs*). (5)

Bráhmaṇas, issues of Brâhma form of marriage, as well as those who give away or marry such girls in that form of marriage, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipávanás*). (6)

Bráhmaṇas, who are well-versed in the *Rik, Yajus*, and *Sáma Védas*, as well as those who have studied the *Atharvan*, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipávanâs*). (7)

Bráhmaṇas, who constantly practise the *Yoga*, are erudite, and given to the contemplation of the God, and regard gold and brick-bats as of equal value, should be regarded as (*Panktipávanás*). (8)

Two Bráhmaṇas should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva S'râddha*; two Bráhmaṇas, with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitri S'râddha* ceremony.

A single Bráhmaṇa may be fed on either of these occasions when the means of the celebrator is limited. (9)

A celebrator of extremely limited means would be purified by feeding a single *Panktipâvana* Bráhmaṇa. The boiled rice, etc., should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire. (10)

Oblations should be offered (to the *Pitris*) beside the vessel of the unused residue of cooked rice (*Pâtrânnam*), in failure whereof they should be duly cast in the fire. (11)

Devoid of hurry or anger, (one) should carefully celebrate the *S'ráddha* ceremony (of one's ancestors), and devoutly offer cooked food to the Bráhmaṇas on the occasion. (12)

Bráhmaṇas of all orders should be variously feasted and propitiated with presents of perfumes and unguents. A host, on the occasion, should not use any article of fare or luxury, at his house, without first offering it to a Bráhmaṇa. (13)

Strong-scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given. (14)

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted. (15)

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containing clarified butter or sesame oil should be lighted (on the occasion). (16)

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given. (17)

Mushrooms, cooked meat, soup, gourds, brinjals, and Kobidâras should be avoided. (18)

Long pepper, black pepper, round bulbous roots, prepared salt, and lard should not be used on the occasion. (19)

Râjamâsha, lentil seeds, catechu, the pulse known as Koradushaka, as well as the red milky exudations of trees should not be used on the occasion of a *S'ráddha* ceremony. (20)

Horse Apples, Labali fruits, radishes, milk-curd, pomegranates, Kandarâjas, honey, sugar, and fried barley powder should be carefully given on the occasion. (21)

Having sumptuously fed the assembled Bráhmaṇas with warm *Páyasa* (a kind of sweet porridge), and paid honorariums to them after they have washed their mouth with water, one (the celebrator of the *S'râddha*) should make obeisance to and dismiss, them by following them to a certain distance from one's house. (22—23)

A Bráhmaṇa, who having been invited to a *S'ráddha* ceremony, or having dined on the occasion of such a celebration, that day, knows his wife, commits a great sin. (24)

A *S'râddha* ceremony performed by offering oblations of *Vala Sâkas*, bird's flesh, the flesh of a rhinoceros, or a large-scaled fish, bears infinite fruit. This is the opinion of *Yama*, the law-giver. (25)

CHAPTER XIV.

A GIFT, made at Gayá, Prabhása, Pushkara, or Prayâga, or in the forest of Naimisha, bears infinite fruit. (1)

A gift made at any of the following sacred pools or places, *viz.*, the banks of the Yamunâ, of the Ganges, and of the Narmadâ, Amarkantaka and Gayá, bears infinite fruit. (2)

Endless is the merit of making a gift at Benares, Kurukshetra, Bhrigutunga, Mahâpatha, Saptâraṇya, or at Asikupa. (3)

A wise man should not celebrate a *S'râddha* ceremony either in a Mlechchha country, or at dawn, evening or night. He should not visit even a Mlechchha country. (4)

Gifts made under the auspicies of *Gaja Chchhâyâ Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaishakha or S'ravana*, or when the sun enters the sign of Makara or Karkata, bear infinite fruit. (5)

The wise should perform *S'râddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhâdra* with oblations of honey and *Pâyasa*. (6)

The *Pitris*, propitiated with the celebration of *S'râddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers. (7)

CHAPTER XV.

O YOU, the foremost of the twice-born ones, Bráhmaṇas, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapiṇda* relations. (1)

The *Sapiṇḍa* relationship endures up to the seventh degree of consanguinity. A Bráhmaṇa becomes unclean

for ten days on the birth or death of a *Sapinda* relation. (2)

A Kshatriya becomes clean after twelve days, a Vais'ya becomes clean after a fortnight, and a S'udra becomes clean after a month (under the circumstances). None of these will be clean before the appointed time. (3)

On an abortion of pregnancy taking place in the family, (the *Sapinda* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death. (4)

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread. (5)

The *Sapinda* relations of a girl's (father) would remain unclean for three days from the date of her death, while the period of uncleanness in respect of the death of an unmarried S'udra youth of sixteen years would last for a month. His *Sapinda* relations would remain unclean for a month. There should be no disputing this fact. (6—7)

Uncleanness, incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate. (8)

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one, shall never abate as far as its mother is concerned. (9)

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter. Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later. This is opinion of the lord of virtue (Yama). (10)

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing. (11)

Having heard such a news after the expiry of ten days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution. (12)

A man would remain unclean for three days only on the death of a son though not of his own loins, or on that of a wife living with another, or previously married by him. (13)

A man would remain unclean for three days on the death of his preceptor, maternal grand-father, or of a married daughter in his own house. (14)

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor. (15)

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only. (16)

A Bráhmaṇa would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a Bráhmaṇa, Kshatriya, Vais'ya or S'udra *Sapiṇda* relation of his. (17)

A Bráhmana would remain unclean for six days on the birth or death of his Kshatriya *Sapinda* ; the period of uncleanness in respect of the remaining castes being twelve days only. (18)

Members of all castes would remain unclean for ten days on the death of a Bráhmana *Sapinda* relation. This is the ordinance of Yama. (19)

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword-cut, etc., as well as in connection with the death of a suicide or degraded person. (20)

A Yati, a king, a *Brahmachárin*, a confectioner, as well as those who are initiated, or are in the king's employ, are never disqualified by a birth or death uncleanness. (21)

A *Brahmachárin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean ; he would be pure after the lapse of the period of uncleanness of the owner of such food. This is the opinion of the wise. (22)

Those, who partake of the boiled rice of an unclean person, are re-born as insects ; a man gets the same caste as the man, whose boiled rice he partakes of, before dying. (23)

All religious atcs to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Prétas*, casting libations in the sacrificial fire, and studying the *Védas*, are interdicted during a period of uncleaness. (24)

CHAPTER XVI.

ALL earthen vessels, defiled by impure things other than bodily excrements, are purified by again burning them in fire; under the latter condition they should be rejected and thrown away. (1—2)

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them; defiled by the touch of any other impure thing they should be purified by washing them with water. (3)

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance; articles made of iron or bell-metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water. (4)

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses should be purified by simply washing them with water. (5)

Sacrificial vessels, during the celebration of a religious sacrifice, should be purified by rubbing them with the palms of the hand, while those articles, defiled by the contact of hair, should be purified by washing them with warm water. (6)

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun; sacrificial vessels are purified by sprinkling water over them. (7)

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes are purified by washing them with water. (8)

A large quantity of paddy, kept in a room or vessel, is purified by sprinkling it over with water; articles made of pieces of wood fastened together are purified by rubbing them with water. (9)

White mustard seeds should be purified by winnowing them with a winnow; articles made of horns or tusks of animals should be purified by rubbing them with cow-hair. The venerable Yama has enjoined that articles made of leaves, shells of fruits, or of horns, as well as milky exudations of trees, salts, treacle, Kusumbha fruits, wool, and cotton should be purified by sprinkling water over them. (10—11)

Water defiled by any impure contact should be purified by pouring it over the earth, or by keeping it in a stone vessel; water that is devoid of any offensive taste, odours, or colour is pure; the water of a running brook or river is always pure and wholesome. (12—13)

Articles of trade or merchandise spread out for show, the mouths of such animals as horses, etc., all the limbs of cows except their mouths, and domesticated cats should be regarded as always pure. (14)

The bed, wife, child, sacred thread, wearing cloth and the *Kamandalu* vessel of ones' own are always pure as far as one's own self is concerned; belonging to others one should consider them as impure. (15)

The face of one's own wife is pure during the night, pure is the mouth of a bird perched on a tree, the mouth of a dog is pure during a hunting excursion, the mouth of a calf is pure during an act of milching. (16)

A woman becomes pure by ablution on the fourth day of her menses; for the purposes of a *Daiva* or *Pitrya S'râddha* she becomes pure on the fifth day. (17)

A man polluted by the touch of spittal or muddy water of the road, above his navel, should regain his purity by instantaneously bathing. (18)

After urination or defecation, one should rub the impure orfices of the organs concerned with earth, enough to remove the bad smell, and then wash them with water, previously lifted for the purpose. (19)

After micturition, one should twice rub the external orfice of one's urethra, and seven times the palms of his hands, with earth, and then wash them with water ; after defecation a person should twenty-one times rub the palm of his left hand, and fourteen times the palms of his both hands, with earth, and then wash them with water. (20)

After cleansing the nails, the hands should be thrice rubbed with clay ; wishing personal cleanness one should always wash one's feet with clay and water. (21)

These rules of cleanness will hold good in cases of house-holders ; *Brahmachârins* should doubly perform those acts of personal purification which are enjoined to be done by house-holders; forest-dwelling hermits should do thrice as much as those done by *Brahmachârins*, and Yatis should do twice as much as the *Vânaprasthas* in these respects. Acts of personal cleansing should be done with a quantity of earth, enough to fill the three phalanges of fingers. (22—23)

CHAPTER XVII.

BATHING at morning, noon and evening, each day, living, in a thatched cottage of dry leaves, and, on roots and bulbs of the forest, wearing large clotted hairs, and lying down on bare ground in the night, he (a gold-stealer, etc.,) should enter a village for alms, proclaiming his guilt to all and sundry. For twelve years he should live this life of penance. (1—2)

A gold-stealer, a drunkard, a Brâhmaṇicide, or a defiler of his elder's or preceptor's bed, or a person guilty of any of the *Mahâpâtakas*, is purified by practising the above-said penance. (3)

The same penance should be practised for expiating the sin of killing a Kshatriya engaged in celebrating a religious sacrifice, or a Vais'ya performer of religious sacrifices, or for the purpose of extinguishing the sin of defiling a hermitage. (4)

This expiatory penance should be practised after having given false evidence, or after having killed a person taken under protection, or after having misappropriated a trust property. (5)

A custodian of the sacred fire, after having unwillingly killed a friend or a woman, or after having unknowingly effected an abortion of pregnancy, should practise this (above said) expiatory penance. (6)

For the expiation of his sin, this penance should be doubly practised by a man, who has killed a Bráhmaṇa during the observance of a vow, or a Kshatriya, who has not settled down in life as a house-holder. (7)

After having killed a Kshatriya, false to his proper duties in life, a three quarter part of the same penance should be practised for expiation; after having killed a

similar Vais'ya or a woman, only a half of the penance should be practised. (8)

After having killed a S'udra, or after having known a woman during her menses, a quarter part of the same penance should be practised for expiation; (similarly,) a quarter part of the same penance should be practised for extinguishing the sin of killing a cow, or of knowing another man's wife. (9)

For a month, a wise man should continuously practise this penance after having killed any village (domesticated) animal; the term of the penance is a fortnight only in respect of killing a wild fowl or beast. (10)

A Bráhmaṇa, having killed a serpent, or a hole-dwelling or an aquatic animal, should practise the same penance for a term of seven days. (11)

Having killed a hundred invertibrate animals, or a thousand vertibrate ones, one should practise, for a year, the penance enjoined to be practised for the expiation of the sin of *Brâhmaṇicide.* (12)

Having destroyed the means of livelihood of a member of any particular caste, the same expiatory penance should be practised as has been laid down for atoning the sin of killing him. (13)

Having unknowingly encroached upon the land of a Bráhmaṇa, Kshatriya, Vais'ya, or of a S'udra, one should practise an expiatory penance with the permission of Bráhmaṇas. (14)

Having stolen a cow, goat, or horse, or water, lead or silver, one should continuously practise the above said penance for a year. (15)

Having stolen sesame seeds, paddy, cloths, arms, or raw meat, one should practise, self-controlled, the above-said penance for a half year. (16)

Having stolen hays, faggots, whey, milk, tusks of elephants, or clarified butter, one should practise the above-said penance for a month. (17)

Having stolen salt, treacle, edible roots or flowers, or articles made of them, one should practise, self-controlled, the abovesaid penance for a fortninght. (18)

Having stolen iron, pulses, cotton twists, or hydes, one should practise the above-said penance for an entire night. (19)

Having eaten an onion, garlic, or mushroom, or the flesh of a camel, elephant, ass, lizard (*Godhikâ*), domesticated hog, or cock, or of any of the five nailed animals (such as dog etc.), or having taken wine, or human excrements, one should practise the above-said penance for a whole year. (20—21)

Golden coloured *godhâs*, tortoises, procupines, hares, although they belong to the group of five nailed creatures, are animals whose flesh may be eaten ; but having killed any of these animals, one should practise the above-said penance. (22)

Having killed a swan, crow, king-fisher, heron, parrot, crane, *Madguraka,* owl, *Khanjirata,* diver, or any such bird, or a frog or snake, one should practise the above-said penance, for a month, without the least hesitation. (23—24)

Having killed a crane, or a *Sakula* or *Sinhatunda* fish, one should practise the abovesaid penance. Of fishes the species known as *Pâthina* and *Rohita* are edible. (25)

Having killed such aquatic birds as *Jâlapâda* (webbfooted crane), *Raktapâda*, *Subhiskiras*, etc., one should practise the abovesaid penance for a week. (26)

Pheasants, peacocks, *Lâvakas*, *Kapinjaras*, *Vartakas*, and *Bârdhrinasas* are birds, whose flesh, according to the holy Yama, may be always eaten. (27)

Having eaten the flesh of a two tusked animal, one should practise the above-said penance for a month; having eaten that of a one-tusked animal, or of an animal with unbifurcated hoops, one should practise the above-said penance for a fortnight. (28)

Having eaten the flesh of an animal that has died a natural death, or that of one not killed in a religous sacrifice, or the flesh of a horse or buffalo, or having taken the milk of a cow or she-buffalo whose calf is dead, or that has been in heat or impregnated, one should practise the above-said penance for a fortnight. (29—30)

Having taken the milk of a forbidden female animal, or an article of confectionary made thereof, or the milky exudation of any red plant which is supposed to produce ulcers, one should practise the above-said penance for seven days. (31)

Having eaten stale boiled rice, or that which has been cooked over night, as well as articles cooked with treacle, one should practise the penance for three days. (32)

All acid fluids except milk, curd, sweet saps of trees, bad whey prepared with the addition of treacle, cakes made of wheat or barley, certain preparations of milk, *Kulyas*, *Râja vahas*, all stale articles other than those obtained as alms, as well as the meat of an animal roasted alive, should be always avoided; having knowingly consumed any of these articles one should practise the penance for a year. (33—35)

Having eaten the boiled rice cooked by a S'udra, or

by a professional actor, or by a thief in prison, or by a woman without any guardian, or by a black-smith, or by a *Vena* (a sect of S'udras), *Kira* (a sect of S'udras), goldsmith, carpenter, or courtezan, or by a miserly, cruel or degraded person, or by a mercenary soldier, farmer of revenue, or wine seller, or by a person affected by a birth uncleanness, a Brâhmaṇa should practise the above-said penance for a month. Having continuously partaken of the boiled rice cooked by a S'udra, a Brâhmaṇa should practise the above-said penance for six months. (36—39)

Having eaten the boiled rice cooked by a Vais'ya, or by a female stranger, one should practise the penance for three months; similarly having eaten that cooked by a Kshatriya, one should practise the penance for two months. (40)

Having partaken of the unused residue of a Bráhmaṇa's meal, one should practise the penance for a month; having taken water kept in a wine-basin, one should practise the penance for a fortnight. (41)

Having partaken of the unused residue of the meal of a S'udra, Vais'ya, Kshatriya, or Bráhmaṇa, one should respectively practise the penance for a month, fortnight, weak, and day. (42)

An erudite person, having partaken of a meal, slightingly offered, should practise the penance for a month; he, who marries before the marriage of his elder brother, the girl thus married, the person who gives her away in marriage, and the priest who officiates at the ceremony, should practise, each of them, the penance for a year. Similarly, having partaken of food previously eaten by a dog, one should practise the penance for a month. (43—44)

Having partaken of food polluted by the touch of a mouse or mongoose, or infested with flies, mosquitoes, or hairs, one should practise the penance for three days. (45)

Having eaten cakes (and the articles of confectionary known as) *Sashkuli, Sanjavs, Páyasa* or *Krishará* (a preparation of rice, meat, pulse, and butter), not offered to the gods, one should practise the penance for three days. (46)

A Bráhmaṇa, wounded with an Indigo twig, or bitten by a dog, or suffering from a wound caused by the bite of an unchaste woman, should practise the penance for three days. (47)

Having heated the soles of his feet over fire, or having cast any thing impure therein, or having rubbed the soles of his feet with the blades of *Kusa* grass, a Bráhmaṇa should practise the penance for a day. (48)

A Kshatriya, who having killed an enemy, in battle, timorously flies from the field, afraid of his own life, should continuously practise the above-said expiatory penance for an entire year; similarly, having felled down an Ashvattha tree, one should practise the same penance for a year. (49)

Having visited his wife during the day, or bathed in foul water, or seen the nudity of another man's wife, a man should practise the penance for a day. (50)

Having cast any foul substance in fire or water, or used angry words to one's preceptor, one should practise the penance for a month. (51)

Having drunk water without closely observing it, or with his left hand, a Bráhmaṇa should practise the penance for three days. (52)

He, who unequally serves viands to Bráhmaṇas seated in the same row at a dinner, should practise, for a fortnight, the penance laid down for expiating the sin of a Bráhmaṇicide. (53)

A merchant, having used false weights in trade, and a person, having kept milk in a wine-pot, or in a salt-pot, or having sold sesame with his hands, should practise the above-said penance for expiation. (54—55)

Having angrily roared unto a Bráhmaṇa or a preceptor, one should practise, self-controlled, for a day, the above-said penance. (56)

He, who offers funeral oblations to a deceased person, inherits the property, left by him. Having inherited (the property,) he should practise the form of penance, enjoined as proper for the caste he belongs to, on the occasion. (57)

Hide not thy guilt after its commission, inasmuch as hiding increases its heniousness; having committed a sin, a wise man should undertake the proper expiatory penance. (58)

A Bráhmaṇa, living in a forest abounding in savage and furious beasts, or in hunters, or at a place where life is manifestly insecure, should not practise any penance. (59)

Continuing in life, an individual may get rid of all kinds of sin by practising penances and charities. This is what is said by the lord *Yama*. (60)

A (healthy) body is the source of all pieties; hence, the body should be preserved (in health) with the utmost care. Virtues well up from a healthy body, as fountains spring up from beneath a hill side. (61)

A Bráhmaṇa, having pondered over the injunctions of all the Ethical Codes, and in unanimity with other

Bráhmaṇas, should lay down the form of expiation in a given case, and never do so out of his own accord, and without consultation. (62)

CHAPTER XVIII.

EVERY day, one should thrice bathe and practise the *Aghamarshanam Vratam,* take an ablution in a river in the night, and forbear eating three meals. (1)

One should always sit in the posture known as the *Virásanam,* and make gifts of milch cows. This is what constitutes the *Aghamarshanam,* the expiation for all sin. (2)

For the first three days of its observance, a vowist should eat his meal at morning; at evening, during the second three days; and eat what is obtained by begging during the next three days, and fast for the last three days of the penance. This is what constitutes the *Prájápatyam Vratam.* (3)

For the first three days, a vowist should take nothing but warm water; during the next three days he should take warm clarified butter, and warm water during the next three days; and fast for the last three days of the penance. This is what constitutes a *Tapta Krichchha Vratam.* (4)

A *Paráka Vratah* consists in fasting for twelve successive days; *Váraṇa Krichchha Vratam* consists in cautiously living upon a solution of fried barley-powder, for a month, according to regulation. (5—6)

The foremost of the Bráhmaṇas call one's continuous living on *Vilva, A'malaka* and *Kapittha* fruits, for a month, an *Atikrich chha Vratam.* (7)

A *Krichchha Sântapanam Vratam* consists in living on a compound of cow-dung, cow urine, cow milk, cow-butter, curdled cow milk, and the washings of *Kus'a* blades on the first day of its observance, and in fasting on the day following; these austerities, thrice practised, constitutes a *Mahâ Sântapanam Vratam.* (8)

A *Tulâpurusha Vratam* consists in eating fried barley-powder and fasting, on alternate days, for a month; a *Vârdhika Vratam,* which destroys all sin, consists in living on cow-dung, each day, for a month. (9—10)

A *Chândrâyaṇam Vratam* consists in one's gradually increasing and decreasing the number of morsels of food with the successive increase or waning of the lunar phases. (11)

Persons, conversant with the *Mantras,* should mentally recite them, and perfom *Homas,* with their recitations, according to their capacity. This is the means of absolution laid down for sinners by the pure-hearted and the virtuous. (12)

The intelligent, who carefully peruse this *S'âstram* framed by the holy *S'ankha,* are exonerated from all sin, and are glorified in heaven. (13)

THE END.

GAUTAMA SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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GAUTAMA SAMHITA'.

CHAPTER I.

THE *Védas*, and the ethical rules, observed by those, well-versed in them (*Védas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A Bráhmaṇa child should be invested with the holy thread (either) at the fifth, eighth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investure is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Védas*. Sons of Kshatriyas, and of Vais'yas should be respectively invested with the holy thread at the age of eleven and twelve. A Bráhmaṇa child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kshatriyas and of Vais'yas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kus'a* blades, of bow-strings, and of cotton twists should be respectively used by Bráhmaṇas, Kshatriyas and Vais'yas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (dear), and cloths made of hemp twists, or silk

cloths, and those known as *Chira Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver that Bráhmaṇas should wear cloths made of twists of trees; Kshatriyas should wear cloths dyed with *Manjisthá*; and Vais'yas, those tinged with turmeric, on the occasion.

Rods made of *Vilva* or *Palâsha* wood should be used by Bráhmaṇas; those made of *Ashvathva* and *Pilu* wood should be respectively used by Kshatriyas and Vais'yas, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Bráhmaṇa, Kshatriya and Vais'ya infants, during the celebration of the ceremony.

A Bráhmaṇa child should shave his entire head, a Kshatriya child should wear braided hairs, and a Vais'ya child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *A'chamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gems, as well as of articles made of conch-shells or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels

or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *A'chamanam* with water, enough to tricle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* orfices of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*A'chamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be threby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orfices of the organs

concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the small finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kus'a* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Prâṇâyâma.* Sitting on a cushion of *Kus'a* grass previously spread out, he should recite five or seven *Vyâhritis* preceded by the *Praṇava*, each morning, both at the commencement and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gâyatri*; and the *Praṇava Mantrah* (Om), after the recitation of the *Gâyatri.* On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Védas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Prâṇâyâma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Védas* at a cremation ground.

CHAPTER II.

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacharyam*, or to cast oblations in the sacred fire,

before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, in-contradistinction to the practice of *A'chamanam.* He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantrah* except on the occasion of a *S'ráddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *S'ástras* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Védas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *A'chamanam.* According to certain authorities, he may make gifts of cows since that time.

One should perform the daily *Sándhyás* out-side one's own room. The rite of morning *Sandhyá* should be perfomed standing; while that of evening *Sandhyá* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun; and a *Brahmachárin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes, or stretch or screw up his legs, or sit with

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his chin supporting on his hand, or laugh or yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all of one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife. He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad

repute. While soliciting alms, Bráhmaṇa, Kshatriya, and Vais'ya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles; obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twig without leaves. A king should punish a preceptor for chastising his pupil in any other way. Each *Véda* should be studied, for twelve years, or until it is thoroughly mastered and understood; and a pupil should live a life of perfect *Brahmacharyam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablution with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

CHAPTER III.

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmachárin*, *Grihastha* (House-holder), *Bhikshu* (Mendicant friar), and *Vaikhánasa* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*A's'ramas*) that of *Brahmachárin* entails the perpetual survillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikshu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved. Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally

indifferent to all creatures, he should refrain from destroying any life, or from showing any special kindness to any being.

A *Vaikhánasa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penetential austerities, he should kindle up the sacred fire in the month of *S'rávana.* He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitris*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Achâryayas hold the order of householders (*Grihastha*) to be the best of all, since its benefits are witnessed, every day, (in this life).

CHAPTER IV.

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravará* (spiritual clanship). Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good conduct and respectable connections, is called the Brâhma form of marriage. The form in which the bride and the bridegroom are united together with the injunction that, "both of you lead the life of viture, united in holy wedlock" is called the *Prâjâpatyam.*

In the *A'rsham* form of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* form of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlock, out of love, is called the *Gândharvam.* The form of marriage in which a bride is purchased for money, is called the *A'suram.* The form in which the marriage is effected by kidnapping the bride is called the *Râkshasam.* A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paishâcham.* The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Bráhmaṇas), between Bráhmaṇas and Kshatriya girls, and between Bráhmaṇa and Vais'ya girls, are respectively called Savarṇas, Amvashtas, Ugras, Nishádas, Daushmantas and Páras'avas. Similarly, sons begot by men, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively called Sutas, Mâgadhas, Ayogavas, Kshatras, Vaidehas, and *Chaṇdâlas.* According to others, sons begotten on Bráhmaṇa

women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are respectively called Bráhmaṇas, Sutas, Mágadhas, and *Chaṇdâlas.* Similarly, sons begot on Kshatriya women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are called Murdhâvasiktas, Kshatriyas, Dhivaras, and Pukkasas. Likewise, sons begotten on the person of a Vais'ya woman by a Bráhmaṇa, Kshatriya, Vais'ya, or S'udra, are respectively called Bhrijjakanthas, Máhishyas, Vais'yas and Vaidehas. In the same manner, sons begotten on a S'udra woman by a Bráhmaṇa, Kshatriya, Vais'ya or a S'udra are respectively designated as Paras'avas, Yavanas, Karaṇa, and S'udras. Sons begot by fathers belonging to a superior caste on mothers belong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fathers') in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *S'ráddhas,* etc.) Sons, who are the issues of inter-marriages among S'udras of different castes, become degraded and extremely depraved. Issues of *A'rsha* forms of marriage sanctify their ancestors up to the third degree ; those of *Daiva* and *Prâjâpatya* forms purify their anscestors up to the tenth degree, while those of Brahma forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

CHAPTER V.

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Védas* should be studied and offerings should be made unto the gods, *Pitris*, men, animals and *Rishis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Védas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manushya yajna*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, Dhanvantari (celestial surgeon), Vishvedevas, Prajâpati and the creator. Offerings should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto Brahmá should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantrah*, "Om obeisance to firmament," while those in honour of the spirits, that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-Bráhmaṇa, to a Bráhmaṇa, to a *S'rotriya*, and to one well-versed in

Vêdas, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate any religious sacrifice, to students, to journey men in straitened circumstances, and to those engaged in celebrating *Vis'vajit* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by an angry, elated, frightened, agonised or a greedy person, as well as by an infant, old man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sick-folks and married girls residing in his house (*Suvâsini*), as well as those who cannot be pursuaded to take their meals a little after and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by, their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ritviks*, preceptors, father-in-law, and uncles, as well as a king or a *S'rotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremoney. A seat and water (for washing his feet) should be given to a non-*S'rotriya* Brâhmaṇa calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *S'rotriya* calling at one's house. Cooked rice should be given to all good men, other than professional

physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absence of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adieu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to a small extent, to one's inferiors, or to small men (calling at one's house). A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sun-worshipper should pass the night under a tree without sharing one's hospitality as an *Atithi.* Peace, health, prosperity and freedom from disease should be respectively enquired into, in respect of Bráhmaṇas, Kshatriyas, Vais'yas and S'udras. A S'udra, or a degraded Bráhmaṇa can never entertain an *Atithi.* A degraded Bráhmaṇa invited on the occasion of a sacrificial ceremoney should be served with meals after a Kshatriya. Members of all castes other than Bráhmaṇas should be complacently fed in the company of one's (Bráhmaṇa's) servants.

CHAPTER VI.

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law or to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than Bráhmaṇas), although living in the same house or village with one's self. A Bráhmaṇa should treat a S'udra, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a S'udra, should be bowed down by the latter.

A S'udra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addressed as "O you, O you." Similarly, a *S'rotriya* born on the same day with an addressor, a *Châraṇa* residing in the

same house with him and his senior by ten years, a *Kalâbhara* older than him by five years, a Vais'ya official, three years older than his self, an illiterate Kshatriya and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snâtaka*, to a king, and to one of tender years who should be protected.

CHAPTER VII.

In times of distress a Bráhmaṇa may learn an art or a science from a non-Bráhmaṇa teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a Bráhmaṇa is authorized to live by the profession of a Kshatriya (military profession), in failure whereof he is at liberty to adopt the profession of a Vais'ya (trade, agriculture, and cattle rearing). A Bráhmaṇa, even if he lives by trade etc., as a Vais'ya, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths,

milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine, castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked articles may be exchanged for raw ones, and if possible a Bráhmana may deal in all kinds of metals. Members of all castes, except S'udras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professions, a Bráhmana should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a Bráhmana is authorised to bear arms, and a Kshatriya to live by trade.

CHAPTER VIII.

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a Bráhmana. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to

change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's native stock. He alone is called a man of varied (profound) knowledge (*Vaku S'ruta*) who is conversant with the *Védas*, *Védângas* (subdivisions of the *Védas*), history, *Purâṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of the *Védas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquincy, should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhâdhânam*, *Pumsavanam*, *Simmantonnyanam*, *Jâtakarma*, *Nâmakaraṇam*, *Annaprâs'anam*, *Chudâkaraṇam*, *Brahmacharyam* with a view to study the four *Védas*, ceremonial ablutions, marriage, celebration of religious sacrifices in honor of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *S'ráddha* ceremonies under the auspicies of the full moon in the months of *S'râvana*, *Agrahâyana*, *Chaitra*, and *As'vina*, as well as of those known as *Ashtakas*, rite of depositing fuels on the sacred fire, *Agnihotram*, *Darsá Purnamási* (a religious sacrifice celebrated on days of the full and new moon, each month), *Châturmâsyam* (a religious vow observed for four months from the month of *S'râvana* to that of *Agrahâyana* and closed with the celebration of a religious sacrifice), *Nirudha Pas'ubandha*, (a kind of Vedic sacrifice), and of *Sautramnee*, *Agnishtoma*, *Uktha*, *Shodasi*, *Vâjapeya*, *Atirâtram* and *Aptoryama* (these seven forms of *Soma Yajna*). The eight forms of

spiritual virtues are kindness towards all creatures, forbearance, non-hostility, cleanness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major portion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being.

CHAPTER IX.

HAVING completed his study of the *Védas*, a Bráhmaṇa should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a householder, according to the injunctions of the *S'âstras*, and undertake the observance of the following rules of conduct (*Vratas*).

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible), each day. He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shoes or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted

wife should never be observed, nor seats and cushions should be dragged on with the legs. All ludity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

One should not attend the celebration of a religious sacrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking morsels of food, kept in the folds of the tugged up hem of one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Chaturviryayam*. Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Védas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Is'vara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Is'varas*. One should rear one's dwelling house in a country where water, *Kus'a* grass and garlands of flowers are obtained, and which is inhabited by a large number of *A'ryas*, and Brâhmaṇas, custodians of the consecrated fire. One should circumambulate spacious and holy divine temples, or

devoutly walk along its quadrangles.[71] These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straight forward in their dealings, and faithful to the teachings of the *Védas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge of their duties, and have subdued their senses, succour the souls of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snátakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of Brahma.

CHAPTER X.

EVERY twice-born one is entitled to prosecute the study of the *Védas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a Bráhmaṇa. A duly initiated preceptor, cognates, and friends of a Bráhmaṇa, as well as his relations, older in his years, may teach him the *Védas* in consideration of fees. Bráhmaṇas, failing to earn a living by any of the above-said means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws, (3) supporting Bráhmaṇas who

are *S'rotriyas*, or do not exert themselves for any worldly gain, or are devoid of all means of earning, or are in a state of pupelage, intending to settle down as householders at the close of their study *(Upakurvâṇa)*, (4) constant readiness and exertion for the conquest of foreign territories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king, by killing an antagonist, whose horse or charioteer has been shot dead, or whose arms and weapons have been broken or damaged, or a Bráhmaṇa, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kshatriya, serving under a foreign king, should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subject is bound to pay revenue to his king. Cultivators should pay a tenth, eighth, or a sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made on fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be

appropriated by a king for his personal expenses. Artisans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their soverign. They will be entittled to get their food only from the royal store during their term of service. Tradesmen would not pay the king's taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known, one should immediately inform the king of the matter; and the king shall cause a proclaimation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparcerners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchase, or gift. Only Bráhmaṇas are entitled to (unclaimed) estates originally acquired by way of a gift; Kshatrayas are solely entitled to (unclaimed) properties acquired by conquest; Vais'yas are solely entitled to unclaimed properties acquired by trade, while S'udras are solely entitled to those acquired by service.

A king shall have no right to an underground treasure found by a Bráhmaṇa; whereas the procedure to be adapted in respect of non-Brahmana finders have been set forth above. According to certain authorities,

a non-Bráhmaṇa is entitled to a sixth part of an under-ground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

Vais'yas are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order of society is S'udra, and Sudras are all of one caste. Even S'udras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of A'chamanam. A S'udra is competent to celebrate the S'raddha ceremonies in honour of his departed manes. A S'udra shall support his own servants, and devote himself to the services of any of the three superior social orders. A S'udra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a S'udra may earn his livelihood by doing any kind of handicraft. The person, whom a S'udra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a S'udra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other mens' service. "*Namas*" (obeisance) is the only *Mantra* which a S'udra is competent to utter. According to several authorities; a S'udra is competent to do the *Pâkayajna*. Members

of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *A'ryas* and *Anâryas* are equal in status (caste).

CHAPTER XI.

A KING is the sovereign lord of all except the *Brâhmaṇas*. He should always do good to his subjects, and speak in a sweet and majestic voice. He should be well versed in the *Vêdas* and science of reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what preminently conduces to their good. Members of all the three social orders except Bráhmaṇas should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even Bráhmaṇas should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is supposed to take a share in the virtues of his subjects. A just, erudite, eloquent, well born, handsome, elderly Brahmana of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the Kshatriyas (military vigour) backed by the energy of the Bráhmaṇas (knowledge and wisdom) leads to success, and suffers

no defeat. The words of men, who have the gift of reading and foretelling dreadflul natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ritviks shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, prosperity and a long life to their soverign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the Vedas, Vedángas, Puráṇas, and customs of a country or family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite Brahmanas, well versed in the *Vedas*, should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that the energy of the Kshatriyas backed by that of the Bráhmaṇas forms the main stay of the regions of the celestials, Pitris and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members

of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite, virtuous individuals in families of special sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

CHAPTER XII.

A KING shall cause that limb of a S'udra to be cut off with which he might have assaulted or offended a Brâhmana. A S'udra, detected in the act of sexually knowing a Brâhmaṇa woman, or guilty of that offence, should be punished by cutting off his genitals. A S'udra who has robbed a Brâhmaṇa, or keeps any article belonging to a Brâhmaṇa concealed after having stolen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of a Sudra who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vêdas* is the cleaving of his tongue. A fine of a hundred *Panas* should be realised from a S'udra striving to be equal to a Brâhmaṇa in a bed or seat, or treating a Brâhmaṇa on the road as an equal. Similarly, a fine of equal value should be realised from a Kshatriya who might have badly treated a Brâhmaṇa, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a Brâhmaṇa, a Vais'ya should be punished with a fine of two hundred and fifty *Panas*. (On the other hand) for the offence of rudely handling a Kshatriya,

a Brâhmaṇa should be made to a pay a money penalty of fifty *Panas*, while his punishment for rudely behaving with a Vais'ya would be a fine of half as much amount. No Brâhmaṇa should be punished for roughly handling a S'udra. As a Brâhmaṇa is punished for doing any offensive treatment to a Kshatriya, so a Kshatriya is punished for offensively behaving with a S'udra. The offence of gold theft should be successively regarded as doubly more heinous in respect of Vaisya, Kshatriya and Brâhmaṇa stealers than that committed by a S'udra. Members of all castes should be equally punished for the offence of abusing Brahmanas. A fine of five *Krishnala* is the punishment for taking a small quantity of turmuric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Mâshâs*, that of a camel six *Mâshâs*, and of an ass five *Mâshâs* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Mâshâs* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Mâshâs* only. A fine of a hundred *Mâshâs* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his

ommission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowers from plants and creepers, even though belonging to others, may be collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Mâshâs* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee). Compound interest (*Chakra Vriddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interests on animals, precious stones, wool, fields, etc., should not be charged at more than five times the ordinary rate. A person holding an uninterrupted and continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *S'rotriya*, king or an itinerant *Brahmachârin*, or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land,

and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to a wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to the king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of Bráhmaṇas are above corporeal punishment. A Bráhmaṇa, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a Bráhmaṇa in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, well-versed in the *Védas*.

CHAPTER XIII.

In cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest S'udras, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a Brâhmaṇa than that of a non-Bráhmaṇa (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, in asmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpœned witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-Bráhmaṇa witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the Bráhmaṇas, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken

in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Védas*, is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage or conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin; but such a lie for the sake of saving the life of a wicked person should never be told. A king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Pra'dviveka)* forms the highest virtue.

CHAPTER XIV.

THE period of death-uncleaness in respect of the initiated, *Ritviks* and *Brahmachárinś*, lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshatriyas remain unclean for twelve nights, Vais'yas remain unclean for fifteen days, and S'udras remain unclean for a month under the circumstance. A death-uncleanness occurring within the

term of a previous and existing one terminates with the latter. A new death-uncleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brâhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast *(Prâypaveshanam)*, or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapiṇdaship* terminates either in the fifth or seventh degree of consanguinity, and rules laid down in connection with death uncleanness shall hold good of birth uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *As'apinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a S'rotriya is one day only. Such an uncleanness incidental to touching or carrying a dead body is one day. S'udras and Vais'yas remain unclean for ten days by voluntarily partaking of the boiled rice of a person labouring

under a death or birth uncleanness; while Brâhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a *Yajamâna* or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa,* should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chaṇḍâla*, parturient woman, or a woman in her menses, or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain authorities hold that having touched cooked food eaten by a dog (*lit*: unused residue of a dog's meal) one should regain one's purity by acting as above described.

CHAPTER XV.

NOW I shall discourse on the mode of celebrating *S'râddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father; similar gifts may be likewise made on the fifth days of lunar months. *S'râddhas* should be performed on the receipt of articles enjoined to be used in the *S'râddka* ceremonies, and on the advent of

Bráhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'râddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Bṛáhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'râddha* ceremony. Certain authorities aver that young Bráhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇdas*, disciples, or *Sapiṇdas* on the mother's side, shall be competent to celebrate one's *S'râddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'ráddha*. An offering, consisting of sesame, *Mâsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'ráddka* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'râddha* performed with the offerings of cow-milk, and sweet porridge (*Pâyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kâlasâka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, athiests, *Virahâs** *Didhisupatis*† *Agredidhishupatis*‡ and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'râddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇdas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirṅis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'râddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'râddha* ceremony. Several authorities aver that one's cognates

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* Virahas. Persons who have neglected their domestic fires.

† Didhishupatis. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूढ़ायां कन्यायामुह्यतेऽनुजा ।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिधिषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'râddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'râddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'râddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebration of a *S'râddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chaṇḍâla* or by a degraded person (after a *S'râddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snâtakas* as well, and have a thorough knowledge of the *Sáma Véda*, *Trinâchiketas*, *Trimadhus, Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Védas* to their disciples, are called *Panktipávanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas.* According to a certain authority such men should not be engaged in performing *S'ráddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhâdhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Védas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to spán the firmament.

One should not study the *Védas* while attending to a call of nature. Several authorities aver that the *Védas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of haloe, nor while seating on ant-hills. One should not study the *Védas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vedas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Védas* should not be read near a *S'udra* or a *Chandâla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. On should not study the *Védas* during the term of a birth-uncleanness, nor having had (*lit :* after the rising of) eructations. The *Védas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Védas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Védas* should not

be read after having heard the chantings of *S'âman*. Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'râddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kârtika*, *Phâlguna*, and *A'shâda*. For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakâs*. According to certain authorities, such prohibition exists only in respect of the last *Ashtakâ*. One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Védas* is prohibited during the first three hours and a half of each night. That poition of a *Véda*, which has once been

studied, should not be read over again. One should refrain from studying the *Védas* in a town, nor they should be read near the performer of a *S'ráddha* ceremony who has not fed the Bráhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri S'ráddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brâhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Bráhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by Bráhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (S'akas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmaṇa, falling under the category of one supposed to defile a row of Brahmaṇas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujâ*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodá* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakraváka*), swan, crow, valture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha*, *Mándhátri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapiṇda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Védas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Bráhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Bráhmaṇas of good conduct who are well-versed in the *Védas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrátya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmaṇicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuváta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyáyam*, *Purusha-Suktam*, *Rájan-Rakin Sáman*, *Rathántaram*, *Purushagatim*, *Mahánámnim*, *Mahá-Vairájam*, *Mahádivákirtyam*, *Makishyavamánam*, *Kushmándam*, *Pa'vamánim*, *Sávitrim*, and any of the *Yeshtya Sáma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyâ*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhâti-krichchham*, or *Chândrâyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation,

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chaṇḍâla*. A seller of lead, of brass, or of Chowries is affiicted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundá's* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Védas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chaṇdâli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Védas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyâvasâyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Prâchinâvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sâvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the *Sávitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *S'ântam Dau, S'ântâ Prithivi, etc., Mantram* from the *Yajur Vêda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pâvamânim, Taratsamandi* and *Kushmândi Mantras*. As an alternative gold should be gifted to a Bráhmaṇa and a cow to an *A'chârya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahâpâtakin.* A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahâpâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas *(Apankteyas)*, beef eaters, denouncers of the *Vêdas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) *Ritviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brâhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Bráhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Bráhmachárin*, carrying a *Khattânga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Bráhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Bráhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Bráhmaṇa; or under the circumstance, he shall give to a Bráhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Bráhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Bráhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S'udra, a Bráhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon, crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Bráhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palâla* weight of lead and *Mâsha* pulse to a Bráhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Bráhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Bráhmaṇa. Having killed a *Brahmavandhu* (nominal Brâhmaṇa) woman, one should make the gift of

an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words] in combination with an interdicted *Mantra*, one should perform an *Agnyutsáde or Nirâkriti* penance, which] is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Manṭram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, *viz.*, milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Prâṇâyâma.* The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni.* A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Nirıti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnındhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gâyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prâṇâyama*. Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vâruṇi, Pâvamâni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyâvasâya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmaṇicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahá Vyáhriti Homa* by reciting the *Mantra*, " extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmánda Mantram*, or practise the aforesaid expiatory penance, or practise *Práṇáyáma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gáyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—"Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (*lit.* become an *Avakirni*) I offer these libations unto *Káma-Káma*, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Káma-Káma*. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto *Káma-Káma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (*lit.* places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imé Lokâ* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vâruṇi Mantra* or any other sacred *Mantra* of the *Vêdas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyâhritis* in the morning, read the *Sarva Svâpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varuṇas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devâkritasya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

Now I shall dicourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Ana'ryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtâ Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pinâka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Suryopasthânam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Bráhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Védas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

Now I shall describe the process of practising *Chândrâyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chândrâyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpaṇam, A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyâyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevâdevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritârtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvah*, *Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharma S'ivah S'iva*. Then *Namas Svâhâ* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chândrâyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kânina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putrikâ-putra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇâ*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Bráhmaṇas well-versed in the *Védas,* one member of good conduct from each of the following orders *viz., Brahmachárins,* house-holders and *Vânaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad.* In the absence of a *Parishad,* all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas,* well versed in the *Vedas,* inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

A'PASTAMBA SAMHITA'.

ORIGINAL TEXT.

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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CHAPTER X.

A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place,. calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a householder) atone for any act of injury unknowingly or unintentionally done to a cow, etc. ? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Bráhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Krichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam.* (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam.* (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṇdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milched, for the next two months a cow should be milched once a day; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned towards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam*. (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anáh*. (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vâpak* or a *Chandâla*, one should regain one's purity by drinking *Panchagavyam.* (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam.* (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

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* A place where water is distributed to travellers.—*Tr.*

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chândráyaṇam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Krichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Krichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'üdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇḍâla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sântapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájâpatyam*, and a S'udra, a quarter *Prájâpatyam*, respectively. (2)

Having unknowingly touched a *Chaṇḍâla* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gáyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇḍâla* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇḍâla* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chandila* has climbed up at that time? (10)

With the permission of Bráhmanas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam.* (11)

A Bráhmana, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chandála*, drinks water before performing an *A'chamanam*? (1)

A Bráhmana, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyá*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmana and by making gifts. (4)

A Bráhmana, who has unknowingly partaken of the unused residue of another Bráhmana's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prâjâpatyam.* It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam,* while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam.* (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'ụdra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam,* thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

Now I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva.* (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chaṇdâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇḍâla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow, she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇḍála*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmaṇṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇḍála* or a *S'vapák*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam*. (19)

Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva.* (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'ūdras have eaten, or defiled by the touch of *S'vápachas,* should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Bráhmaṇa, who continuously partakes of a S'üdra's boiled rice for a month, becomes a S'üdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'üdra's boiled rice, company of the S'üdra's, sharing the same bed or seat with a S'üdra, and earning knowledge from S'üdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Védas*, and the three fires of a Brâhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'üdra's boiled rice. (9)

The son procreated by a Brâhmaṇa on his wife, after having taken a S'üdra's boiled rice, belongs to the S'üdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'üdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brâhmaṇa may always take a Brâhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'üdra's boiled rice. (12)

A Brâhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'üdra is like blood. (13)

The boiled rice of a Brâhmaṇa is consecrated through the merit of offerings to *Vishvadêvas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sâma-mantras*. Hence, the boiled rice of a Brâhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'üdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'üdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'üdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras.* (20)

An article kept in his hand, and happened to be defiled by the touch of a S'üdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva.* (21)

CHAPTER IX.

If a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinsed mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Pancha-gavyam.* (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavân* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, [and five *Pala* weights of cow's urine constitute what is technically known as *Yavân.* A penitent shall not take anything more than this *Yavân.* (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa,* lotus, *Audumvara, Vilva* or *Kás'a.* (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Chândrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Bráhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Kṛichchha Chândrâyaṇams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam.* (11)

On the death or birth of a *sapiṇda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapiṇda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapiṇda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Südra *Sapiṇda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Kṛichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam.* (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamaṇam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa.* (19)

One should put off one's shoes before entering a cowshed or an *Agnis'âlâ* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyáji*), as well as that cooked in connection with a *Garbhádhánam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chândrâyaṇam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava S'ráddha*, *Simantonnayanam*, or an *Anna S'râddha* ceremony, a man should practise a *Ckándráyaṇam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin ; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a S'üdra deprives its eater (Bráhmaṇa) of his Bráhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhâyâ* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Bráhmaṇa should practise a *Chándrâyaṇam*. (29)

Having eaten the boiled rice of a patricide, matricide, or a Bráhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Chândrâyaṇam.* (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chândrâyaṇam.* (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam.* (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call. of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam.* (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chándráyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chaṇḍála* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam*. (38—39).

A Bráhmaṇa, drinking water in touch with a *Chaṇdâla*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛichchha Vratam*. A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛichchha Vratam*. These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not Yama (the lord of death) *Yama*. The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him ? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyâ*, honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi*. (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

purity by practising a *Chândrâyaṇam* or a *Prâjâpatyam Vratam*. (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chândrâyaṇam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroṇi** ceremony. (16)

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* Procession with idols.

THE END.

VAS'ISHTHA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Vas'ishtka Samhitâ.

VASISHTHA SAMHITA'.

CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyâ, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.||

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* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz.*, violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

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* Another text is *Sindhurvidharani:* The commentator Krishna Pandit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Vidharini* can never be an adjective of *Sindhu* which is masculine

† The term *Guru* may also mean father, meaning ' Knowing one's own step-mother.

Now they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* "Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

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* Some texts read *apujya* (unworthy of adoration) for *aputra*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

* There are two readings *S'âstrena* and *S'astrena*. The latter means 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example :

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted : by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold] ; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda.*

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example :

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty : in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

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* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brâhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundredfold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant mĕn eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(âtatâyins)*.

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*âtatâyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Véda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa ; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasáman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsá*, one who knows the Añgas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya.*

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head.] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajápati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth.. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Châmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.*,) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

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* The text has *Itara.* We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example:

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

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* Shall make a dummy with the Kusa gràss and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brâhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:—"Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

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* The Benares text reads *dára* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina, the month of September.

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i e*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brâhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmaṇa.

Those Brâhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chaṇḍâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmaṇas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example :

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death ; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a householder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the householders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srâmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example:

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example:

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clothes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

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* Three sacred tanks at the holy shrine of Pushkara.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmana guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmanas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm ; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs,

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas* ; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family ; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmanas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmanas are near at hand. A Brâhmana, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyana Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmana is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmana with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmana [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmana [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Pausha, Mágha and Phálguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa; nor between two fires; nor between two Bráhmaṇas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

CHAPTER XI.

NOW therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmaṇas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chaṇḍálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda ; for it is said in the *Smriti* that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'cháryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings ; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example :—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

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* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.] ; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchháti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten ; of

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which] are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN,' formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahá-vyâhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be read-mitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPIER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example:

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* There is a difference of reading: Buhler has followed the Benares text and translated the passage thns: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different intrpretaions *i e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses:

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example:

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule:

Through a son one conquers the world ; through a grandson one acquires immortality ; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned ; some say] 'the son belongs to the husband of the wife ; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example :

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows ; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda.*

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

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* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* " Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note :— " When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors ; returning she becomes their son. [There is a] verse :

" I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example :

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grandfather gets a son through him ; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example:

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler.

who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo : such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Bráhmaṇa caste, who has issue, [shall wait] for five years ; and one who has no issue, four years ; the wife of a Kshatriya who has issue, five years ; and one who has no issue, three years ; a wife of the Vais'ya caste who has offspring, four years ; and one who has none, two years ; a wife of the S'udra caste who has offspring, three years ; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Bráhmaṇa, for it is a dreadful poison.

They do not call poison, poison; the property of a Bráhmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brâhmaṇa woman is a Chandâla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brâhmaṇa woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmaṇa woman by a Kshatriya becomes a Suta. So [the learned] declare.

* Krishna Pundit, the commentator, reads *Romaki* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption " On the other hand," says Buhler, " Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower. and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Parásava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse ; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities] ; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman ; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

CHAPTER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Bráhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gâyatri.*]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; where-ever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. After-wards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Brâhmaṇa, or of an embryo.) He is called a Bhrunahan, who slays a Brâhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Véda:—(A murderer), who is thrice undefeated, or is thrice defeated, [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brâhmaṇa woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the mênses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvara wood; with that weapon he shall kill himself. It is said in the Véda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example;

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Bráhmaṇas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from thê out-cast, after contracting alliances with them either by [teaching] the Véda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Samhitâ while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Bráhmaṇa woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmaṇa woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

THE END.

VISHNU SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

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VISHNU SAMHITA'.

CHAPTER I.

ON the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

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* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrific-

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, " O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janárddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himálayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, (42)

" O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities ?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words :—(43—44)

" Persons, proficient in S'âstras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods :—" Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

" Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

" O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn ; (48)

" O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest ; (49)

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* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons ; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmavâdins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the çelestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth :—" Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Bráhmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties :——to teach [is the duty] of the Bráhmanas ; to use weapons is always the duty of the Kshatriya ; to tend cattle [is the duty of] a Vais'ya ; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance :—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana; to protect the earth is that of a Kshatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain; (10) two per cent on animals, gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) Hé shall not collect revenue from Bráhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes. and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (58)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sahasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

All the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas.* (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas.* (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas.* (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kársha-pana.* (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas.* (35) By vilifying an inferior caste, [one] shall be fined six *panas.* (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas.* (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas.* (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas.* (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas.* (52) The killer of birds and fishes shall be fined ten *Karsha panas.* (53) The killer worms shall be fined one *Karsha panam.* (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas.* (57) The destroyer of grass [shall be fined] one [*Karsha panam.*] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas.* (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas.*] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas.* (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas.* (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas.* (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas.* (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas.* (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas.* (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Mâshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *gocharma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins.* [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins.*] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

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* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

NOW there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Rājasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written [at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras.* (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth a Brahmachárin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

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* *i e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge [shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

CHAPTER IX.

Now about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Brâhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulâ* or the ordeal of weight shall be administered to women, Brâhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulâ* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brâhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Ṣisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sunrise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brâhmaṇas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stône or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

Now about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.*, he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

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* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Bráhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kânina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chaṇḍâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chaṇḍâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chaṇḍâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Brâhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

CHAPTER XVIII.

If a Bráhmaṇa has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Bráhmaṇa wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Bráhmana, but no son by a S'udra (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vai'sya among them, they shall divide the

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* The text has *Sulka. Sulka,* "fee" means the value of a property made over to her by her husband or the fee paid by the bridegroom.

property into eight parts and take four, three and one part respectively. (8) If there is no [son by the] Kshatriya [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no Bráhmaṇa [son]. they shall divide it into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], if there are sons of a Kshatriya by a Kshatriya, a Vais'ya and a S'udra wife. (11) Again if there be a Bráhmaṇa and a Kshatriya son of a Bráhmaṇa, they shall divide the property into seven parts. Of these the Bráhmaṇa son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Bráhmaṇa and a Vais'ya son of a Bráhmaṇa, they shall divide the property into six parts; and of these the Bráhmaṇa shall take four. (14) The Vais'ya [shall take] two. (15) And if there be a Bráhmaṇa and a S'udra son of a Bráhmaṇa, they shall divide the property into five parts. (16) Of these the Bráhmaṇa shall take four parts. (17) The S'udra [shall take] one. (18) If there be two sons of a Bráhmaṇa or a Kshatriya, and the one be of the Kshatriya and the other of the Vais'ya caste, they shall divide the property into five parts. (19) The Kshatriya shall take three. (20) The Vais'ya [shall take two.] (21) If there be two sons of a Bráhmaṇa or a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Bráhmaṇa, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two parts. (26) The S'udra [shall take] one. (27) If a

Bráhmaṇa has only one son, provided if he be a Bráhmaṇa, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the sole heir of a] S'udra [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Bráhmaṇa wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Bráhmaṇa sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Brâhmaṇa wife, the property shall be divided into six parts, of these the Bráhmaṇa son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a book are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Bráhmaṇas, who carry [the dead body of] a Brâhmaṇa who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimva leaves between their teeth, and

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* The text has a *Patre*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "property destined for pious uses or sacrifices."

‡ The text is *Prákara*—The commentator Nanda explains it as "a path leading to or from a house."

having stepped upon the stone placed on the thresh-hold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world (21) By the favour of the Brâhmaṇas, Devatâs reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇas, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattwa guna*, shall address the mourners, who lament the loss of a relative. (25)

CHAPTER XX.

THE northern progress of the Sun is a day of the Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form]a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman. (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâkalpa [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

Many royal Rishis, all renowned for their virtues, many Devas and Brahmarshis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Sapindikaranam* (S'ráddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'ráddha in the shape of a Swáhá (celestial food); offer S'ráddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human

being, he will receive the S'ráddha offered to him by his relatives. (35)

The dead person and the performer of the S'ráddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'râddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. (38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kála (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusá he shall die when the time comes. (44)

Neither medicines, nor *Mantrams*, nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

NOW on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored Brâhmaṇas, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishta* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brâhmaṇas], one shall place a funeral cakė, calling out his (*i.e.*, deceased person's) name and family. (3) The Brâhmaṇas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brâhmaṇas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

* The first Sráddha performed for a deceasd person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brâhmaṇas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the monthly S'râddhas have been performed on the twelfth day. (19) For Sudras [it shall be peformed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'raddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'râddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brâhmaṇa in his memory. (23)

CHAPTER XXII.

THE impurity of a Brâhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once pertakes of the food of Brâhmaṇas or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gâyatri one thousand and eight times. (9) If a Brâhmaṇa partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brâhmaṇa [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brâhmaṇa or a Kshatriya, who was impure, they shall come to a river and recite the Gâyatri five hundred times. (13) Having partaken of the food of a Brâhmaṇa while in a state of impurity a Vais'ya shall recite the Gâyatri one hundred and eight times. (14) A twice-born person [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prâjâpatyam* penance. (15) A S'udra [after partaking of the food]

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* **Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen days."**

of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam.* (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'sya or S'udra *Sapindas* of a Brâhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one's preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upádhyáya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha*. (57) So does he, who takes part in the funeral of a suicide. (68) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the Gáyatri one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the Gáyatri] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandâla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandála or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fœces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mâdhvi (distilled from the blossoms of the Madhuka flowers) and Paishthi (distilled from rice)—these are known as the three kinds of

spirituous liquor ; as one, so are all ; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or.Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mâdhvi-wine. (82)

These ten intoxicating drinks are unclean for a Bráhmaṇa; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over ; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent ; for he, who eats pure food only, is truly pure ; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness ; those who have committed iniquitous deeds, by acts of liberality ; those who have sinned in secret, by the recitation of prayers ; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90)

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter), by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prâdesha); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smriti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, consecrated with the Gáyatri Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

* The main species of salt such as, rocksalt, sea-salt, Sauvarcha salt, Sambhala salt, and earth salt, (a kind of saline efflorescence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Brâhmaṇas *viz.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Brâhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Bráhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

* Other than those species of five toed animals whose flesh may be eaten.

in respect of secreting the milk at the time of milching, pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandâla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not make them impure; such drops) are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his month, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices, cows destroy all kinds of sin.

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* The human body is provided with nine apertures, according to the Sanskrit anatomy :—they are the mouth, the two ears, the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochonâ*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, three; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

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* Gorochana is a kind of pigment prepared from biliary concretion of cows.

† The text is Gavám hi terthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavam hi Mutre.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess lumb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *viz*,. *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Ràkshasa* and *Pais'àcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

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* Ten ancestors, ten descendants and the giver.

in a *Bráhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a Prájápatya form to the region of the gods, and that in a *Gandharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians). (41)

CHAPTER XXV.

Now about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has Samána-Vrata-Cháritvam. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has Sugupta Bhándatá. Jolly has translated it as "to maintain saving habit," which is some what free.

To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son in her childhood, youth and old age. (13). To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmachārins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i e.*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brâhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brâhmaṇa. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pritri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives: such men go to hell. (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1).

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* The text has Anápadi, which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatâ jnâné*—Jolly following Nandâ Pandit has translated "*Garbha*" as "*ritu*" *i. e.* the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term Garbha in the sense of uterus occurs may times in the Sushruta Samhita (Sharira Sthanam) but we do not remember that it occurs anywhere in the Ayurveda in the sense of menses or menstrual period. Our interpretation is more in conformity with the spirit of the Smriti, which lays down that the rite of Garbhádhánam should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonnayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jâtakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Brâhmana should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

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* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecretion of the mother and not the consecration of the fœtus, for its object. The object of Punsavanam, as its names implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the fœtus is determined. The Rishis too were aware of the fact that the predominence of Katabolism (Pitrika Shakti) or anabolism (Matrika Shakti) in the fœtal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and deities for the purpose and Aruna Dutta the commentator of the Ashtánga-Hridayam, have quoted texts from Daruváhi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to tho Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the fœtus, as the causation of a male child.

* The text has *Jugupsitam.* Jolly has translated it as "indicating contempt" which does not give the real import of the text.

The rite Ânnaprâshanam (of first feeding the child with boiled rice or Pâyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras.* (13) Marriage of woman shall be done with Mantras. (14) The rite of Upanayanam shall be done unto a (Brâhmaṇa) child in the eighth year after conception. (15) That of a Kshatriyas in the eleventh year after conception. (16) That of Vais'yas in the twelfth year after conception. (17) Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Pàlâsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead, and tip of the nose in the case of Bráhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped of. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

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* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit ascribes to the latter opinion.

† According as they are Bráhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati lady being its feminine form.—Tr.

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Bráhmana, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with Sávitri *Mantra* and are called *Vratyás*. (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamundalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a now one, consecrated with the *Mantras*. (29)

CHAPTER XXVIII.

Now the students of the *Vedas* (Brahmachárins) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhya*, every day. (2) Standing he (a Brahmacharin) shall perform the morning *Sandhya*, and the evening *Sandhya*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra (Dandabat*.)* (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam.* An ablution takes without reciting any Mantra (*Amantra Snánam*) is called, *Dandavat Majjanam* and not, as Jolly has translated it, a plunge into the water like a rod."

do what is pleasant and benefical to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'ráddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercoursee lewd talk, honey, meat-diet, abusive language, hurtful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyá* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived. (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thus he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedángas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sávitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachárin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachárin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam,* with all his senses put under a healthy

control, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachârin* is pronounced as a breach of the vow by the pious *Brahma-Vâdins.* (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachârin* shall bathe, and worship the sun, and three times recite the *Punarmâni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa.* (52)

If the sun rises or sets without the knowledge of a *Brahmachârin,* keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gâyatri Mantra.* (53)

CHAPTER XXIX.

He, who having initiated, and counselled *Brahmacharyam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achârya.* (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upâdhyâya.* (2) He, who officiates as a priest at one's sacrifice, is called one's *Rittvik.* (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. (7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brâhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brâhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPTER XXX.

HAVING performed the rite of *Upâkarman* on the full moon in the month of Shrâvana or Bhâdra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the *Vedas* which have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedângas*

should not be studied between the rites of *Utsarga* and *Upâkarman*. (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season, nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdâha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five-toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Brâhmaṇa has met with an accident. (23) Nor (for three days) after the *Upâkarman*. (24) Nor (for three days) after *Utsarga*. (25)

He should not study the Rik or the Yayurveda when the Sâma Veda will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shâstra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the Yayus he satisfies them as if with honey. (35). He, who studies the Sâma melodies satisfies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purânas*, *Itihâsas*, *Vedângas*, and *Dharma Shâstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the

knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sávitri Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (veneable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the *(Gârhapatya)* household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (Ahavaniya) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured. (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brâhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a meternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a meternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet.. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after sccuring his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation ; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Brâhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Bráhmaṇa is the father. (17)

The precedence among Bráhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth ann paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

Now the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipâtakas* (most heinous crimes), *Mahápâtakas* (great crimes)

Anu-pátakas (small crimes) and *Upa-pátakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipátakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipátakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Bráhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahápátakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

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* This verse also occurs in the Mahábháratam and in the Bhagavad Gitá, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotrá*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Bráhmaṇa. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Bráhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *guru's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rotriya*, or of a priest, of an *Upádhyáya* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses,

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* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

of a woman who has taken to asceticism, or of a female ward of one's own. (7)

These *Anupâtakins* perpetrators of small sins) are equal to *Mahâpâtakins* (in respect of moral dilinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor (3) Speaking slightly of the *Vedas*. (4) Abandoning one' own undegraded parents, sons, or wife. (5) Partaking of food of Chandâlas and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit *(Vràtyatà)*. (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

creepers, climbing plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapàtakas*. (34)

Persons guilty of *Upapàtakas* shall practise *Chàndràyaṇa* or *Paràka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

CAUSING bodily pain to a Brâhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these *(jàti-bhransakara)* crimes, shall practise a *Krichchhà-Sàntapanam* penance; having unintentionally committed it, one shall practise a *Pràjàpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste (*Sankareekaranam*). (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a Mlechchha, etc.,) Carrying on trade or usury, speaking falsehood and serving a S'udra,—these are crimes that make their perpetrators unworthy of receiving alms (*Apàtreekaranam*). (1)

Having committed an *Upàtreekaranam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahà-Sântapanam* penances. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc.,) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malávaham*). (4)

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* Receiving gifts from such a person would be regarded as an *Upapátakam*.

† The text has *Madyánutgata-Bhojanan* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

The practice of a *Tapta-Krichchha* penance is the atonement for a *Malâvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirṇa* (miscellaneous group). (1)

In a case of *Prakirṇa* crime, one, considering its gravity or lightness, shall practise an expiatory penance, in accordance with the injunctions of a *Bràhmaṇa*. (2)

CHAPTER XLIII.

NOW about hells. (1) *Tàmisram* (darkness). (2) *Andha Tàmisram* (total darkness). (3) *Rauravam* (hell of great howling) (5) *Kàla-sutram* (hell of time or death). (6) *Mahà-narakam* (the great hell.). (7) *Sanjivanam* (re-animating). (8) *Abichi* (waveless). (9) *Tapanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghâtakam* (compressing). (12) *Kàkolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthànam* (of undulating ways). (17) *Kantaka-Shàlmali* (hell of thorny Shálmali (Malabaricum Bombax) trees. (20) *Dipanadi* (flame-river.) (21) *Asipatra-Vanam* (sword leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

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* *Kudmalam* is a different reading which Jolly has adopted.

In these *Atipâtakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahàpàtakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners *(Anupâtakins)*, for the like period; (26) (Unexpiated) *Upapàtakins*, for four *Yagàs*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts *(Apàtrikaranam)*. (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

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* The text has *Kanthéshu Dattapádàscha*. We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kanteshu* for *Kantheshu*, as Jolly as manifestly done, the text would be absurdly senseless and directly condradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kanta* may ever have the meaning of Kantakam (thorn) —*Tr*.

† The Uttara-Khandam of the Garuda Puranam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shuchi-kantha*. Jolly has translated it as "the necks of these poor beings are not stouter than a needle." We do not wish to make any comment on this.

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV.

Now after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipàtakins* successively pass into the life-forms of all immobile creatures. (2) *Mahâpàtakins* are successively born into the wombs of insects. (3) *Anupàtakins* in the wombs of birds. (4) *Upapàtakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prakirna* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold-stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

* Such as sugar-cane-juice, etc.

dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a heron. (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew *(Krauncha)*. (28) A cow-stealer becomes a lizard *(Godhâ)* (29) A stealer of treacle becomes a *Valguda** (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cock. (32) A stealer of confectionery becomes a boar, (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36 A stealer of red cloths becomes a *Chakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit or flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

Women, guilty of these crimes, are reborn as females of those animals. (45)

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* Nanda explains *Valguda* as a kind of bat, which is evidently identical with *Vâgvada* mentioned by Haradattâ on Gautama, Chap. (XVII 34) Dr. Bulher suggests that it is the name of a species of large harbivorous bat (flying-fox) called *Vagud* or *Vagul* in Gujrati.

CHAPTER XLV.

Now, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their persons. (1)

Atipâtakins shall be reborn as lepers. (2) A Brâhmanicide, as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin). (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza). (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be reborn as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and Brâhmaṇas as a dumb person. (15) A poisoner as one with a loose-bound tongue* (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru*, will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A

* The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to the abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter (23) An eater of the food of a pander* is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man.† (25) An usurer, as one suffering from vertigo‡ (26) One, who eats dainties alone, as one suffering from intestinal glands§ of the *Vâtaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. 28) A *Brahmachârin*, who has broken the vow of chastity,|| as one suffering from Elephantiasis. (29)

A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a life-long invalid. (31)

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. Hence one should perform rites of expiation by all means. (32—33)

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* The text has *Kundâshi* which means one depending upon a Kunda for subsistance 'The son of a woman born in adultery by a man while her husband is living is (*Patyau Jivati*), *Kunda*, (*Svât*), M. S. 3. 174.

See also. Yajnavalkya 1. 122 and 224, and Manu 3. 158 and not persons born in adultery, in general, as Jolly has translated it.

† The text has *Ghantika*, which means one whose duty is to ring the bell. It is synonemous with *Ghantâ-tâda*, a bell-man. Jolly has translated as a "bard."

‡ The text has *Bhrâmari*, which means one suffering from *Bhrama*, vertigo or giddiness. Jolly has translated it as epileptic.

§ The text has *Vâtagulmi*, which signifies a person suffering from intestinal glands, due to the excited or agitated condition of the bodily Vayu (neural energy). Jolly has translated it as rheumatic which is manifestly incorrect.

|| The text has *Avakirni* which means a *Brahmachârin* who has broken his plighted continence, not breakers of the vow of chastity in general, as Jolly has translated it.

CHAPTER XLVI.

THE following constitutes a *Krichchha* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarshanam Mantra*. (4—5) Remain standing in the day. (6) Seated in the night (7) Make the gift of a milch cow at the close of the penance. (8)

This is *Aghamarshanam** (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,—this† is what constitutes a *Prâjâpatyam* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for (the last) three days. This is what constitutes a *Tapta Krichchha* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Sheeta Krichchham*. (12) To live on milk alone for twenty one days (in succession) constitutes a *Krichchhâti Krichchham* (austerest of the austere penances). (13 To live on water *(Udak)* and powders of fried barley grains *(Saktu)* for a month constitutes an *Udaka-krichchham* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mula Krichchham* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Krichchham* (Vilva-penance). (16) A continuous fasting for twelve days constitutes a *Parâka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-

* The same penance may be also practised by fasting for three days and by reading the *Aghamarsham Suktam* at its close.

† The term of a Prájâpatyam penance is twelve days.

butter, and washing of *Kusha* grass on the first day and fast on the day following :—This is what is called a *Sântapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahâ Sântapanam.* (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sântapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting; taking of the foam of rice-boilings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is called a *Tulâ-purusha* (penance). Taking of decoctions of *Kusha* blades, *Palâsha* leaves, *Audumvara* leaves, *Padma* leaves, *Vata* leaves, *Shanka-pushpi* leaves and leaves of *Brâhmi* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance) (22—23) A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Krichchha* (austere) penances. (24) While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras,* and cast libations of melted butter) in the sacrificial fire according to his might. (25)

CHAPTER XLVII.

Now about *Chândrâyaṇah* (1) Let a man take morsels of food, unvarying in size, (while engaged in

practising this penance) (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight; (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Chândrâyaṇah.* There are two kinds of *Chândrâyaṇah*, *Yavamadhya* (barley-middled) and *Pipili-madhya* (Ant-middled). A *Chândrâyaṇah* during the middle (of the term) of which a new moon occurs is called Ant-middled. (4—5) That in the middle of which a of full moon occurs is called *barley-middled.* (6) That in which, a *Yati* takes eight morsels of food, each day, for a month, is also called a *Chândrâyaṇah.* (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Chândrâyaṇah.* (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sâmânya* (general) *Chândrâyaṇah.* (9) O Earth, the seven, holy *Rishis*, as well as the gods *Brahmâ* and *Rudra*, having practised this penance of yore, acquired splendid existences. (10)

CHAPTER XLVIII.

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use.* (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrate this barley-gruel with the (sacred) *Mantras*, respectively in

* After it has become cold after the cooking.

its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying Kusha blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows :—The holy *Soma*, who is the *Brahmâ* (highest priest) among the gods, the leader among the clear-visioned seers,* the Rishi among Brahmanas, the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, tricles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out in a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (eat that), and recite the following *Mantram* :—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel† and recite the *Mantra* running as :—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices.‡ (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days. (12) Any of the *Máhâpâtakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking

* The text has *Kavi*. Sayana has uniformly explained the term as synonimous with *Krântadarski*, a man with a vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

† The text has *Nabhimâlabheta*. Jolly has translated it as "let him seize the centre of the vessel."

‡ The text has *Rita-bridha Iti*. Jolly has translated it as increasers of justice.

it for a month extinguishes all sin. (15). Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin.† (16) The barley-gruel should be consecrated by reciting the following *Mantra.*

Thou art barley, the king of all food-grains (*Dhánya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy Rishis have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18) O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a S'udra, as well as that due to my eating on the occasion of a *Nava S'râddha*, or of a *Játa S'ráddha* ceremony. (21)

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any Brâhmaṇa, by

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† *Gonihára muktánám Yavánâm* is the word that occurs in the text, which means barley corn passed off undigested by a cow with her excrements and not, as Jolly has translated it, " dissolved in excrements of a cow. The use of such barley grains is recommended by Charaka in certain types of urinary complaints; and they were considered wholesome and purifying by our ancient Rishis.

officiating as a priest at the sacrifice of one, who should not be so served. (22)

CHAPTER XLIX.

FAST on the eleventh day of the light fortnight in the month of Agraháyaṇa, and worship the god Vásudeva with offerings of flowers, lighted lamps, burning incense-sticks, and scents, on the twelfth day, and feed the Bráhmaṇas as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island *(Shveta Dvipa)*, famous in the Puranas as the favourite abode of Vishnu. (1—4)

By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven ; to the region of Vishnu, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

By worshipping* Keshava, the embodiment of Yoga, on the day of the full moon, and Keshava, the exponent of Brahma, on the day of the new moon, one attains the nature of Brahma, the highest of all existences. (8)

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahati*. The twelfth day of the light fortnight in the month of *S'râvana*, marked by the asterism *S'ravanâ*, is also known by the same epithet ; fasts and gifts observed and made on these days bear infinite fruits. (9—10)

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* According to Nanda Pandit the two forms of *Vishnu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keshava* and salutation unto *Yoga-Keshava.*

CHAPTER L.

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahá-Vratam*). (5) Having unintentionally killed a Bráhman, one shall practise this (*Mahá Vratam*) penance for twelve years, (6) or having unintentionally killed a Kshatriya, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahá-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary Kshatriya. (12) A half part of the penance for killing an (ordinary) Vais'ya. (13) Half of that (quarter) for killing a S'udra. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called *Cow-penance* (Govratam), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nila* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28)

A *krishnalam* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a Dundubha snake, or an *Ajagara* (boa constrictor), one shall fast and feed a Bráhmaṇa with *Krishará* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhása* or a *Chakraváka*, (osprey), one shall make the gift of a cow to a Bráhmaṇa. (33) Having killed a snake, one shall make the gift of an *Abhri** of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhára* weight of *Palala*. (35) Of a pitcher of a clarified butter after having killed a boar. (36) Of a *Drona* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a Krauncha. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a harbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Másha* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

After having killed a thousand of invertibrate animals or a cart-load of vertibrate ones, one shall practise a penance similar to that (laid down in connection with) killing a S'udra. (46)

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* A kind of digging implement,

A little should be given to a Bráhmaṇa after having killed a vertibrate animal, the practice of *Prâṇâyâma* is the purification for killing a bone-less one. (47)

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of food-grains or sweet sap or juice, or of fruits or flowers. (49)

Having wantonly* cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

CHAPTER LI.

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Chàndràyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacharyam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed

* The text has *Vrithâlambhe* which means for purposes other than those of a religious sacrifice or divine worship.

animal, other than a hare, porcupine, Godhâ, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer.* (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practising medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotected woman), of a gold-smith, of one's enemy, of a degraded person. (11) Likewise, of a back-bite,† of a liar, of one who has transgressed the law, or of him who sells himself, or Soma juice.‡ (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washer-man. (13) Or of an iron-smith, of a *Nishâda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washer-man. (15) Or of a woman in her menses, or of a

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* The particle "cha" implies the food of any other degraded person such as a fisherman etc.,———Nanda.

† The text has *Pis'una*, which Kulluka Bhatta has explained as *Parokshe Paranindâkâri*, one who calumniates a person at his back. Jolly has translated it as a malignant informer.

‡ The text has *Rasa-Vrikrayinâmcha*. Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being not degrading according to the Smriti, Jolly has translated it as "mollasses."

woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a fœticide, or touched by a woman in her flow, or biked off by a bird,* or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person.† (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.*, not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Pâthina*, *Rohita*, *Râjiva*, *Simhatunda*, and *Sakula* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Sankhapushpi* creeper, for a week; (23) For five days, after having drunk that kept in the vessel of a beverage. (24) A drinker of Soma juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarshanam suktam*, while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Chândrâyanah* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, or meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Krichchham* penance. (28)

Having (unknowingly) eaten the flesh of a *Kalavinka*, of a *Plava*, of a *Chakravâka*, of a swan, of a

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* The text has *Patatrin,* Nanda interprets it as "crows;" Kulluka as "crows and the like."

† Compare Yajnavalkya. Chap I. 160-167. *vs.*

Rajjudâla, of a *Sârasa*, of a *Dâtyuha*, of a *S'uka*, of a *S'ârikâ*, of a crane, of a heron, of a cuckoo, or of a wag-tail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the *Kapinjala*, the (quail) *Lávaka*, the peahen and the peacock. (31) He shall drink, for a day, water boiled with *Brâhmi* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sântapanam* penance for eating (unwares) mushrooms known as *Chhatrákam* or *Kavakam*. (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clarified butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khanda* treacle), one should fast for one day.* (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of water-lilly, and *Krisará*,† *Samyáva*,‡ sweet porridge, cakes,

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* Jolly has omitted the qualifying or adjective clause of *Khándavam Varjayitvá* in his translation of the text, which lays down that the penance should be done for eating only those kinds of stale barley-preparations etc., that are made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

† Dallana Mis'ra in his celebrated commentary on the *Sushruta Samhitá* describes *Krishrrá* as a gruel-like preparation of rice, sesamum, and *Másha* pulse boiled together.

‡ *Samyâva*—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered

and *Shaskulis** not offered unto the gods, as well as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.† (38) As well as the milk of a cow, she-goat or she-buffalo before the expiry of the tenth day of her parturition. (39) Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat,‡ or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmachárin,* who has partaken of a *S'râddha* repast, shall do a *Prâjâpatyam* penance. (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prâjápatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Brâhmi* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Panchagavyam* after that. (47)

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pepper, cardemom-powders and ginger-bits: *Samitá Madhudugdhena Modayitvá Sushobhanam, Pachet Ghritottare bhânde, kshiped-bhânde nave tatah, samyávohsau yutas' churnair-khandaila marichárdrakai.*

* *Shaskuli* is a kind of confectionary made with stuffings like our modern *Purís* and *kachauris.*

† Nanda infers from the use of "cha" that the same penance is ordained fer tasting excrements of these animals.

‡ The text has *Syandusi,* which may also mean a cow that has seen a bull or a cow that has borne two calves at the ssme time.

Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *A'ma S'râddha* repast, one shall live on milk alone for three days. (49) A Bráhmana, having unknowingly taken the leaving of a S'udra, shall live on milk alone for seven days. (50) A Bráhmana, having unknowingly eaten the leaving of a Vais'ya, shall live on milk alone for five days. (51) For having taken the leaving of a Kshatriya, for three days; (52) and for one day, for having eaten the leaving of a Bráhmana. (53) A Kshatriya, having eaten the leaving of a S'udra, shall live on milk alone for five days. (54) For eating the leaving of a Vais'ya, he shall live on milk for three nights. (55). Likewise, a Vais'ya, having eaten the leavings of a S'udra's plate, shall do the same penance. (56) Having eaten the food of a *Chandâla*, one shall fast for three nights. (57) A *Parâka* penance is the expiation for eating the cooked food of a *Chandála.* (58)

Under no circumstance shall a Bráhmana eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the injunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

The self-begotten (Brahmâ) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh of an animal, killed for purposes other than that of a S'rauta (Vedic) sacrifice. (62)

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

Animals should be killed only on the occasions of *Madhuparkā*, *Daiva*, *Pitra* and other religious sacrifices, and not on any other occasion. (64)

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

A self-controlled Brāhmaṇa, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

He, who, for his own pleasure, kills harmless beasts,* should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoys extreme felicity. (69)

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* Nanda interprets the couplet to mean that it is no sin to sportively kill beasts of prey.

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing any creature whatsoever. (71)

Considering the origin of meat,* and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Pis'âcha*, earns the love of all, and enjoys an immunity from disease. (73)

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

A greater sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivâra* grains (77) The animal

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* According to the S'ruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda)

whose meat I take in this world shall eat my flesh in the next. This is the etymology of the term *Mânsa* (meat) as given by the wise (78)

CHAPTER LII.

A STEALER of gold, owned by a Brâhmaṇa, and less than eigty *Ratis* in weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahâvrata* penance, for twelve years, (3) Like the man who appropriates a trust property (to his own use). (4) A stealer of paddy or wealth shall practise a *Prâjâpatyam* penance for a year. (5) He, who steals another's slave, whether male or female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Chândrâyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sântapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials, beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Panchagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer of gems, pearls, corals, copper, silver, iron, or Indian bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or woolen cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of

Bamboo (such as a winnow, etc.) shall fast for one day. (13)

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.* (14)

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

CHAPTER LIII.

HAVING visited the bed of a forbidden woman, one, clad in a garment of bark, shall practise a *Prájápatyam* for a year, in the forest, in the manner of a *Mahá-Vrata*, penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one

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* The text has Dattvaivápahritam *Dravyam dhanikasyápyupáyatah, Práyas'chittamtatah Kuryát Kalmashasyápanutteya*—which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

shall practise a *Govrata* penance. (3) For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a Chandala woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Châandrâyaṇas*. (6) A single *Prâjâpatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8)

The sin, which a Bráhmaṇa commits by going unto an adultress who has forsaken her husband (*Vrishali*),* for one night, he can only extinguish by living on alms and constantly repeating the *Gâyatri* for three years. (9)

CHAPTER LIV.

If a man associates with a sinner, he must do the same penance as the sinner himself (1) A Bráhmaṇa

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* The term *Vrishali* may either mean a Sudra woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaining in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt comtemplated in the text is committed by holding sexual intercourse with an adultress as Yama, after discussing the different meanings of *Vrishali*, has very explicitlylaid down (*Vide* Yama Samhita Chapter I. V. 27). Jolly has translated *Vrishali* as a *Chandala* woman, which is incorrect.

She, who deserts her own faithful husband and commits adultery with another is called a *Vrishali*. *Vrishali* is not a Sudra woman. Yama Samhita Chapter I, 27.

Who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A Kshatriya shall fast for two days. (3) A Vais'ya for one day only. (4) (And) a Sudra shall take his meal in the night* (under the circumstances). (5) All of them (except the S'udra) must take *Panchagavyam* at the close of the penance. (6) If a S'udra drinks *Panchagavyam*, and if a Brâhmaṇa drinks wine, both of them will go to the great howling hell (*Mahâ-rauravam*). (7) A husband, farling to visit his undiseased wife during her menstrual period,† excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a Brahmanicide (9). He, who, after defecation or urination, has failed to wash the orifices of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahâ-Vyâhriti Homa*‡ (10) He, who has held sexual intercourse§ after sun-rise, shall bathe with all his clothes on, and repeat the *Gâyatri* one hundred and eight times. (11) Having been bitten by dog, a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prâṇâyâmas*. (12)

* The text has *Naktam*, which means a *Nakta-Vratam*, or taking a meal in the night. Jolly has translated it as "fast for a night."

† The *Ritukâla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

‡ According to Nanda Pandit the particle "cha" implies that he shall also touch a cow. Jolly has translated *Anudaka* as without water being near.

§ The text has Nirmukta which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

He, who has neglected (deserted) his Vedas and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtained by begging, each day, for a year. (13)

For setting one's self up by false statements, and for falsely accusing or abusing one's Guru, he must live on milk, for a month. (14) An athiest, a man who lives the life of an athiest,* an ungrateful person, a trader who uses false weights, or one who deprives the livelihood of a Bráhmaṇa, shall live on alms for a a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony, shall perform the *Chândrâyaṇâ*, penance. (16) He, who sells living creatures, land, religious merit and *Soma*, must perform the *Taptâ Krichchha*. (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, ratan, beans, skeletal bones, hair, ashes, husks, skulls, milk, sesame-cakes, sesame, or oil, shall practise a *Prâjâpatyam*. (18) He, who sells S'leshmâtaka fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, Audumvara, and articles made of rhinoceros-horns, shall practise a *Chândrâyaṇâ* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Chândrâyaṇa*. (21) He should be re-initiated with the thread. (22) For riding an ass

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* Several editions read *Váhyâh,* which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prâṇâyâmas*. (23)

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gâyatri Mantra*, by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

He who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction, and he who has celebrated an Ahina* sacrifice, shall regain his purity by practising three *Krichchha* penances. (25)

Those whose rites of *Sâvitri* initiation have not been performed at proper times (*Vrâtyas*) shall be caused to practise three *Krichchha* penances, and shall be again duly initiated with the thread. (26)

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of Bráhmanism. (27)

Brâhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred Mantras. (28)

For omitting to perform acts, performances of which are enjoined as daily obligatory by the Vedas, as well

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* An *Ahina* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. Medhâtithi in his commentary on the *Manu Samhitá* (Chapter XI 198) describes it as a sacrifice extending over two days or more. Kulluk *(ibid)* states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

as for breaking the vow of *Snâtaka*, fasting is the only atonement. (29)

For aiming, or raising a stick against a Bráhmaṇa, a *Krichchha* penance must be performed; for striking him, an *Ati-Krichchha* penance; for fetching blood on his person, a *Krichchhâti Krichchha* penance. (30)

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty of. (34)

CHAPTER LV.

Now about the expiatory penances for crimes committed in secret. (1) A killer of a Bráhmaṇa shall take an ablution in a current stream of water, and practise sixteen *Práṇâyâmas*, and live on a *Havishya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a

milch cow. (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarshanam.* (4) A gold-stealer is purified by ten thousand times muttering the *Gâyatri.* (5) One who has defiled the bed of his preceptor will be purified by muttering the *Purusha Suktam* and performing a *Homa*, after having fasted for three days. (6)

As a horse-sacrifice, the king of sacrifices, removes all sin, so *Aghamarshanam Suktam* extinguishes all sin. (7)

Let a twice-born one practise *Prâṇâyâma* for the extinction of all sin; all the sins of a twice-born one is consumed by the (fire of) *Prâṇâyâma.* (8)

With his breath-wind held in suspense let a twice-born one thrice recite the *Gâyatri* with the *Vyâhriti, Praṇava* and *Gâyatri S'iras* (*mantras)*, this is called *Pràṇàyàma.* (9)

The lord of created beings (*(Prajâpati)* milched "A," "U," and "Ma," the component letters of the *Praṇava (Om)* and the "*Bhu,*" "*Bhuva*" and "*Sva,*" (the Vyáhritis) from the three *Vedas* as their essence. 10

Prajâpati, the supreme lord of the universe, milched the three feet of the *Gáyatri* (running as) *Tat,* etc. from the three *Vedas.* (11)

By muttering this sound *(Om)* and the *Gâyatri* preceded by the *Vyâkritis*, at morning and evening, each day, one acquires the same religious merit which a Veda-knowing Bráhmaṇa acquires by reading the three Vedas. (12)

By muttering this trinity of *Mantras (Gáyatri, Praṇava* and *Vyâhriti*), for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

A Brâhmaṇa, a Kshatriya and a Vaishya, bereft of this trinity of Mantras, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

The three great *Vyâhriti* Mantras, as well as the *Tripadà* (three-footed) *Gàyatri* preceded by the eternal *Praṇava* should be regarded as the mouth of (way of attaining) *Brahma*. (15)

He, who unremittingly mutters the *Gàyatri Mantra*, each day, for three years, becomes ethereal as the sky and light as the air* and attains the Supreme *Brahma*. (16)

The single-lettered *(Mantra, Om)* is the supreme *Brahma*; *Pràṇàyàma* is the greatest of all penitential austerities; nothing is greater than the *Sàvitri* (Mantra), truth-speaking is greater than the vow of reticence. 17)

All the Vedic rites of *Homa*, *Japa* etc., are perishable; eternal and undecaying is the *Praṇava*, the exponent of Brahma, the lord of beings. (18)

Japa-yajnas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajnas* such as *Darsha Paurnamâshi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (Upángshu-Yapa) are a hundred times, and mental recitations of Mantras are a thousand times more meritorious than the *Vidhi-Yajnas*. (19)

The four Páka-Yajnas† which are so intimately con-

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* The text has *Vâyu-Bhuta, Kha-Murtimân*. It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

† The four Pâka-Yajnas, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to Brahma.

connected with and included within the *Vidhi-Yajnas*, do not rank a sixteenth part of the *Japa-Yajnas* in respect of merit. (20)

Undoubtedly a Bráhmaṇa may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the Veda that, " such a Bráhmaṇa, friendly to all, becomes merged in the supreme Brahma." (21)

CHAPTER LVI.

NOW then follow the purifying Mantras from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarshanam.* (3) *Devakritam.* (4) *Suddhavatya.* (5) *Taratsamandiyam.* (6) *Kushmândyah.* (7) *Pâvamânyah.* (8) *Durgâsâvitri.* (9)

Kulluk following *Devapala* in his commentary on the Kâthaka *Grihya S'utra* excludes the last (offering to Brahman) from the list of *Páka-yajnas.* Similarly we find, only four Pâka-Yajnas mentioned in the *Grihya S'utras* of Kausika, Parás'ara and Sânkhâyana. Pâka-Yajnas are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of sacred fire, whereas the Pâka-Yajna in its narrower sense denotes the oblation offered in the domestic fire (Gârhapatyâgni.)

3 Rig-Veda, X. 190. 1.

4 Vâjasaneyi Samhitá, VIII 13.

5 Rig-Veda, VIII. 84, 7—9.

6 Rig-Veda, IX. 58.

7 Vâjasaneyi Samhitá, XX. 14—16.

(Taittiriya A'ranyakam, X. 3—5.)

8 The term Pávamányah ordinarily denotes the ninth book of the Rig-Veda, but according to Nanda Pandit it has reference to Taittiriya Bráhmana, I. 4, 8.

9 Rig-Veda, I. 99, 1.

Atishangâh. (10) *Padastobhâh.* (11) *Vyâhriti sâmans.* (12) *Bhârundâni.* (13) *Chandra Sâmans.* (14) *Purushavrata Sâmans.* (15) *Avingam.* (16) *Bârhaspatyam.* (17) *Gosuktam.* (18) *Ashva-Suktam.* (19) *Chandra Sukta Sâmans.* (20) *S'ata-Rudriyam.* (21) *Atharva-s'iras.* (22) The three *Suparnas.* (23) *Mahâ-Vratam.* (24) *Nârâyaniyam.* (25) and *Purusha-Suktam.* (26) The three *A'jyadohas,* the *Rathântaram,* the *Agni-Vratam,* the *Vâmadeva* and the *Vrihat sâma.* These

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10 Sáma-Veda, II. 47—49.

11 Sáma-Veda, II. 578—580.

12 The Vyáhriti Samans, *i.e.*, *Bhuh*, *Bhuvah*, *Svah*, *Satyam* and *Purushah.*

13 Bhárundah is the name of certain Sâmans twenty-one in number which begin with the words yat te Krishna Sákuna (Rig-Veda, X. 16-6). The verse quoted by Nanda Pandit does not occur in the A'ranyagána as alleged by him. Jolly says that " the Sámans called *Ekavimsatyanugâna* are meant which are found in that work though they do not contain the verse referred to.

14 Sáma-Veda, I. 147.

15 A'ranyaka Samhitá, IV. 33, 34, in Goldschmidt's Edition, Rig-Veda, X. 90, 1, 4,—*Jolly.*

16 Sáma-Veda, II. 1187.

17 Sáma-Veda, I. 91.

18 Sáma-Veda, I. 122.

19 The same text as in the fore-going S'utrá.

20 Sáma-Veda, I. 350. Nanda infers from a passage of Váshishta (XXVIII. 12) that "Cha" refers to Sáma-Veda, II. 812, and I. 153.

21 Káthaka, XVII. 11—16.

22 The text begins with the words Brahmá Devánám prathamah Sambabhuva (Brahmá rose first among the gods).

23 Taittiriya A'ranyakam, X. 48—50.

24 Sáma-Veda, I. 91.

25 Taittiriya A'ranyaka, X. Passim.

26 Rig-Veda, X. 90, 1. The particle "Cha" refers to Rig-Veda, X. 71 and I. 90, 6—8.

Mantras, chanted (by them) tend to purify all creatures ; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. (27)

CHAPTER LVII.

Now the following should be avoided. (1) *Viz.* the *Vràtyàs* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit) (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Bràhma* energy of a Bráhmaṇa is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajápati.* (11)

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor

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27 Sáma-Veda I. 67, Sáma-Veda, I. 233, Sáma-Veda, I. 27, Sáma-Veda, I. 169, Sáma-Veda, I. 231.

does fire convey the libations offered by him to the gods. (12)

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that. (13)

Even for these purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

On the death of one's own parents, or in the event of one not residing in the same house with them even when they are alive, one, seeking one's own subsistance, shall take gifts only from the virtuous. (15)

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land *(Ardhika)*, a *Kula-mitra (lit.* a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are Sudras, may be taken.* (16)

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* The castes mentioned in this Sutra are not properly S'udras but offspring of unions between parents of different castes. According to the Agnipuranam most of the Sankara Jâtis (mixed castes) or S'at S'udras are the offspring of unions between twice-born fathers and S'udra mothers. There we find that Nápitas (barbers) are the son of a Bráhmana father by a potter (Kumbhakâra) mother, herdsmen being, according to Parás'ara, the offspring of a Kshatriya by a S'udra damsel. Nanda considers that by the use of the particle " Cha" potters are also intended. A different interpretation of the text has been given in the Parás'ara Samhita, though Kulluk Bhatta and Mitâksharâ have both dissented from that view.

CHAPTER LVIII.

Now the Householders have three kinds of property. (1) (*viz*) white, mottled and black (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next) (3) That, done with the mottled property, serves to impart him human existence (4) That, which is done with the black property, makes him reborn as a beast (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by a member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*S'avalam*) property. (10)

Property acquired by gambling, by theft, by robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

CHAPTER LIX.

LET the master of a house-hold perform the *Paka-yajnas** in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darsha-Paurna Mâshi* sacrifices on the days of the new and the full moon. (4) In each solstice let him offer the *Pashu bandha* (animal sacrifice). (5) In autumn and summer let him perform the *Agrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them for more than three years shall do the *Soma* sacrifice, once a year. (8—9). Short of money, a house-holder shall do a *Vais'vânara* sacrifice. (10) Food obtained from S'udras must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be all spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Vishvedevas*, morning and evening. (13) Let him give alms to an ascetic (14) By giving alms to the reverential persons one acquires the merit of making the gift of a cow. (15) In the absence of an ascetic, the food (kept for him) should be given to a cow. (16) Or cast in the fire. (17) If there is food in the house, after the master has taken his meal, let not a beggar be turned away from the door. (18) Pestle and mortar, the grinding slab, the oven, the pitcher, and the broom—these are the five

* Nanda interprets it as *Vais'vadeva*, *S'ravanâkarman* and similar sacrifices. *Paka-yajnas* denote all those sacrifices which may be done in the household fire and do nor require the kindling of the triad of sacred fires.

animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhuta* sacrifice, a *Pitri* sacrifice and a *Nara* sacrifice, each day. (20) Reading the Vedas is called *Brahma* sacrifice. (21) Burnt offerings to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhuta-yajna.* (23) Libations of water offered to one's manes constitute a *Pítri-yajna.* (24) Hospitality to all chance-comers in the house is called *Nri-yajna.* (25) He who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, but merely breathes. (26)

[The three orders of ascetics, *viz.,*] *Brahmachárins, Yatis* and *Bhikshus* derive their sustenance from the order of the house-hold, hence a house-holder must not dishonour them when they are arrived at his house. (27)

The Rishis, the manes, the gods, the creatures, and the Atithis all look to the house-hold for sustenance ; hence, the order of house-holders is the best of all other orders of life. (28)

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring Bráhmaṇas, studying the Vedas and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (29)

CHAPTER LX.

RISING from his bed in the *muhurta* sacred to Brahman (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and

the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field. (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage. (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a Guru, or a woman or a Brâhmaṇa. (22) Nor without covering the head. (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture* (24) The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times; the palms of two hands, seven times; and the two feet, three times. (25) This is the purification for house-holders; twice as much purification should there be for Brahmachârins, thrice as much for forest-dwelling hermits, and four times as much for Yatis (the fourth order of ascetics.

CHAPTER LXI.

DO not use a tooth-cleanser of Palasha-twig. (1) Nor one of a Shleshmântaka, Arishta, Vibbhitaka, Dhava

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* According to Raghunandana this rule holds good in respect of uninitiated house-holders.

or Dhanvana tree. (2) Nor that of a Vandhuka, Nirgunai, Shigru, Tilva or Tinduka tree. (3) Nor that of a Kovidâra, Shami, Pilu, Pippali, Ingudi or Guggula tree. (4) Nor that of a Pâribhadra, Amrika, Mochaka, Shâlmali or Shana tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that, half of which is dry. (8) Nor one borrowed with holes (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vata, Asana, Arka, Khadira, Karanja, Vadara, Sarja, Nimva, Arimoda, Apâmarga, Mâlati, Kukubha, or Vilva should be used. (14) One that has an astringent bitter and pungent taste. (15)

Each morning, one shall silently use a tooth-twig to the length of twelve fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16)

Then having taken (used) and washed that with water, he shall deposit it in a clean place; one shall not use a tooth-twig* on the day of the new moon. (17)

CHAPTER LXII.

NOW at the root of the first phalange of his small finger lies the *Pràjàpatyam tirtham* (place sacred to *Prajàpati*) of a twice-born one, the *Bràhma tirtham* (place sacred to Brahmâ) at the root of his thumb. (1—2)

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* *Danta Káshta*—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

The *Daivam tirtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitri tirtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or the east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any S'udra, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brahma tirtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

Brâhmaṇas, Kshatriyas, and Vais'yas are purified by sipping water, enough to respectively reach down to their hearts, throats and palates; women and S'udras are purified by sipping water enough to moisten their lips.* (9)

CHAPTER LXIII.

For the wherewithal to perform religious sacrifices a Brâhmaṇa shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the S'udras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10)

* According to Mitâksharâ women and S'udras are purified by sipping water enough to moisten their palates.

Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor boisterous beasts. (17) Before giving barley and water to the beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kârpâsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, Bráhmaṇas, prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a Vilva tree, Vardhamâna tree, a Nandâvarta (a particular kind of royal palace). (29)

As well as a palmyara-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, Gorochanâ (pigment obtained from ox-bile) and sprouts of Durva grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to a tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted hairs. (35) Similarly, having seen persons clad in Kashâya (yellow-tinged) or dirty clothes as well as Kapilas, [barren women, eunuchs, haunch-backed

persons one shall refrain from starting on a journey, (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palasha leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent persons, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament, and of an unmarried virgin is recommended. Never assail the shadow of a divine image, of a Brahmana, of a Guru, of a twany-coloured person or of an initiated person with your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run while it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (46) Nor in a leaky boat. (47) He must not stand on the border of a swampy ground* (48) He must not look into a well (49) Nor leap over it.†

He must make way for an aged man, for one carrying a load, for a king, for a *Snátaka*,‡ for a sick person,

* The text has *Nachchha kulamadhitishet*: Nachchha Kulam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

† The text has *Na Kupam Langhayct* which Jolly translated as cross it (pool) by swimming through it or in any other way. The sense of the Sutra implying the prohibition of leaping over a well (Kupa) is obvious.

‡ Nanda quoting the *Grihya sutras* mentions three kinds of *Snatakas viz* (1) *Vidyá Snataka* (those who bathe after having studied the Vedas) *Vrata Snatakas* (those who bathe after performing any Vratas) and *Ubhaya Snatakas* (those who bathe after having studied the Vedas and completed the obsered vows of student).

for a woman, for a bridegroom, and for a carter*. All of these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snâtaka.* (51)

CHAPTER LXIV.

He must not bathe in another man's pool. (1) In the absence of a pool of his own let him first lift five handfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion (3) Nor while feeling ill or indisposed (4) Nor naked.† (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing inorder to shake off the water from his hair. (10)

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance.* (12) Nor put on an unwashed cloth which he had previously worn. (13) Let

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* The text has *Chakri.* Jolly has translated it as one riding in a carriage.

† According to Bhrigu and Gobhila, it includes besides one who is wholely undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

* Raghunandana, the founder of the Bengal school of Smritis; reads the Sutra as *Natailamvá Samspris'et.* (He must not touch oil.

him tie a turban round his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14) And not speak with a member of any Mlechchha or low caste. (15) He must bathe in a fountain, or in a natural reservoir of water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain-water, the water collected by Vasishtha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the Tirthas (holy pools) therein by reciting the three Richs commencing with *Apohishtâ*, etc.,* or the four Richs commencing with *Hiranya varna*,† or the one running as *Idam Apah*‡ *Pravahata Iti*. (18) After that, immersed in water, he shall thrice recite the *Aghamarshanam Suktam*. (19) Or the *mantra* running as *Tad vishnoh Paramam-Padam*.§ (20) Or the *Drupada Gâyatri*.‖ (21) Or the *Anuvâk* running as *Yunjati Manah*.¶ (22) Or the *Purusha Suktam*. (23)

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* *Apohishta Mayo bhuva*—Rig Veda X 9. 1-3. Ye waters are etc.

† Taittiriya Samhitâ V. 6, 1, 1-2. The golden coloured waters etc.

‡ Carry away all that, ye waters. Rigveda. I. 23. 22

§ Rigveda I. 22. 20. That most exalted step of Vishnu, etc.

‖ Drupadâdiva mumuchâna, etc., like one released from a stake (Drupada) Atharva Veda. VI. 81. etc., Cf. Vâjasaneya Samhita XX. 20. and Taittereya Brahmana II. 4. 4. 9; 6. 6. 3.

¶ Rigveda. V. 81. They get their minds devoted. etc.

After having bathed, and with the wet clothes on, let, him offer libations of water unto the gods and manes,* while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpanam*) after having ascended the steps of the landing place.† (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *A'chamanan* in the orthodox way. (27) Let him offer a handful of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam.* (28) (And) Handfuls of water after that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham.* (30) After that the *Pitri-tarpanam* with the *Pitri tirtham.* (31) In these rites he must offer libations of water to the departed ones of his own family at the outset. (32) After that, to his agnates (Vandhus) ahd relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred *Mantras* as he will be capable of muttering. (36) He must unfailingly mutter the *Sâvitri mantra* in special. (37). (And) the *Purusha Suktam.* (38) There is nothing more sublime than these two (*Sâvitri* and *Purusha*

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* the text has Deva-Pitri *tarpanam.* Joly has trnnslated it as feed the Gods and manes. '*Tarpanam,*' although it literally means propitiation, consists in offering libations of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brâhmanas and followers of Brahmanism.

† The text has *Trithamuttiryaya.* Tirtha means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank") which may be anything else than the true import of the Sutra.

Suktam). (39) By bathing only a man bocomes competent to do the *Daiva* and *Pitri* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smriti*). (40)

Darkness of complexion, misfortune, bad dreams and anxiety (lit oppressive thoughts) of a man are removed after he has bathed in water. This is the conclusion. (41)

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

CHAPTER. LXV.

THEN after having bathed and properly washed his hands and feet and duly sipped water, a man must worship the God Vâsudeva, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the Mantra running as May Ashvinas (the twin physicians of the Gods) give life to thee, etc. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the *Anuvâk*, "may the mind be ready," etc., and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2)

He shall make the *Arghya* offering (to the deity) by reciting the three *Richas*, running as O ye waters, etc.; (3) The water for washing its feet, by reciting the four *Richas*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the Mantra, O ye excellent

waters that extinguish all sin, etc.* (5) He shall offer the water for bathing by reciting the Rich, Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments.† (7) With the one beginning with 'A youth, splendidly arrayed etc., a garmant.‡ (8) With the Mantra beginning with "Blooming" etc., a flower§ (9). With the one beginning with "Thou art the destroyer of incense-stick," a burning incense-stick.|| (10) With the one beginning as thout are the light, the life (S'ukra) a lighted lamp.¶ (11) With the one beginning as "I praise *Dadhikrâvan*, a cup of honey (*Madhu-parka*).** (12) With the one beginning as *Hiranya-garbha*, etc., the offerings of edibles *(Navidya)*.†† (13)

Let him offer chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sâvitri Mantra*. (14)

He, who wishes to obtain eternal status, must recite the *Purusha Suktam* after having thus worshipped *(Vishnu)* and let him cast libations of clarified butter in the fire by reciting the same *Suktam*. (15)

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* Atharva Veda I. 6. 4.; XIX. 2. 2. Taitteriya Aranyaka VI. 4. 1. Nanda states that it is *Katha-S'ákhiya*.

† According to Nanda this mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha*. It occurs in the *Taittiriya Brahmana* II 7. 7. 2. and the above translation is according to Sâyan's commentary on the work.

‡. Rigveda. III. 8. 4.

§. Taittiriya Samhitâ. IV. 2. 5.

Atharva Veda. VIII. 7. 27.

|| Vajasaneya Samhitâ I. 8. (cf. Mahidhara's commentary)

¶ Vajasayana Samhita XXII. I.

** Rigveda. IV. 39. 6.

†† Rigveda X. 121. 1-8.

CHAPTER LXVI.

ONE must not do the *Daiva* or *Pitri* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadaru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation jem. (4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naividya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naividya*. (13) Likewise the flesh of a boar or of any five toed animal. (14) Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

CHAPTER LXVII.

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, and spread the *Kusha* grass all round and sprinkled water over them, let him take the uppor-most part of all dishes and then offer (to the

following divinities) in the fire. (1) (*viz.*, To Vâsudeva (to the all-pervading one), to Sankarshana (to the supreme and universal attraction), to Pradyumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Purusha (the sujectivity), to Satya (truth), to Achyuta (the undecaying one), to Vasudeva (the all-embracing effulgence. (2) To Agni, to Soma, to Mitra, to Varuṇa, to Indra and Agni, to Vishvedevas, to Prájápati, to Anumati, to Dhanvantari, to Vástupati, and to the Svisti-Krit, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) After that, with cooked-rice (*lit.* edibles) and accessary edibles (*Upabhakshyas*). (5)* To the north-east corner of the fire. (6) He shall make offerings to the presiding deities of bricks addressing them by their names such as to thee whose name is Amvá, to thee whose name is Dullá, to thee whose name is Nitatni, and to thee whose name is Chupaniká, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to Nandini, Subhagâ, Sumangali, and Bhadrakâli, to the south-corner of the fire. (8) To Dhruva, to Shree, to Hiranyakeshi, and to the Vanaspatis on the supporting pole (main prop) of the room. (9) To Dharma (virtue), to Adharma (vice) and to Death at the threshold of the room. (10) To Varuṇa in the water-pitcher (*lit.* receptacle). (18) To Vishnu in the pestle and mortar. (12) To the Maruts in the grinding slab (13) To Vais'ravana, to Raja and to the ghosts over the terrace. (14) To Indra and his attendants

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* Certain Editions read *Tárkshopatárkshábhyám* (to Tarksha and Uptarksha). Jolly has adopted this reading in his translation of the "Institutes of Vishnu." The Bhatapalli Manuscripts read the text as *Bakshopabhakshábhyâm*, which we have adopted.

in the fore part of the fire. (15) To Yama and his attendants in its southernhalf. (16) To Varuṇa and his attendants in its back half. (17) To Soma and his attendants in its northern half. (18) To Brahma and his attendants in its centre. (19) Let him make Vali offerings to the firmament (Akasa) in the upward direction. (20) To the spirits that stir abroad by day on the floor.)21) To the spirits that roam about in the night, at night. (22) Upon blades of Kus'a grass, with their blades turned towards the south, he shall offer *Pindas* (rice-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and Gotras (and appending the term Svadhâ thereto.) (23) He shall give ungnents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Pindas*. (24) (And) utter benedictory Mantras after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and *Svapachas* (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27)* Great merit is obtained by harbouring *Atithis* (practising hospatality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (99) Nor harbour a hungry (unfed) *Atithi* under his roof. (30)

As the Bráhmaṇa is the lord of all the social orders, as the husband of the wife, so the *Atithi* is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

An *Atithi*, who returns disappointed from the house

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* According to Nanda Pandit the particle "Ccha" implies that he shall feed the Brahmanas as well.

of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

A Bráhmana, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*sthiti*). (34)

A Brâhmana, who lives in the same village, or a Bráhmana who lives on his wits (*Sângatika*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an *Atithi* (in that house.) (35)

If a Kshatriya chance to arrive at one's (Brâhmana's) house in the guise of an *Atithi*, one shall treat him to a sumptuous repast after feeding the Bráhmanas. (36)

Even if Vais 'yas, S'udras, and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed than in the company of his servants, showing them marks of utmost grace or kindness. (37)

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciente*, all these a house-holder may feed without impugnity before feeding an *Atithi*. (39)

The imprudent one, who eats himself before feeding hese persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

After first having fed the Brâhmanas and his own ervants and dependants, let a house-holder and his wife ake their meals after them all. (41)

After first having worshipped (offered cooked rice)

to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

He, who cooks (food) for his own exclusive use, eats sin: the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

CHAPTER LXVIII.

LET him not eat during a solar or a lunar eclipse. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a Bráhmaṇa in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vais'vadeva* sacrifice. (7) On the occasion of a Parva, when he shall think that rites, ought to be done on the Parva, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor

during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14) Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsequently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day. (30) Nor the leaves of Kovidâra, Vata, Pippala and Shana. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after eating. (37) Nor touch his head without washing his mouth after eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food. (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and Modakas. (45)

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber; never drink water with blended palms of hands, and avoid over repletion. (47)

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

Let him not eat that which has a repulsive sight nor in a lying posture, or with his foot resting on a stool, nor while seated on his haunches, or clasping his knes, or with a cloth tied round his knees (*Avasakthikam.*) (49)

CHAPTER LXIX.

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *S'râddha* repast (2). Nor having performed a *S'râddha* ceremony (3) Nor after having been invited at a *S'râddha* ceremony. (4) Nor after having performed a *Kàmya* ablution or *Homa*, nor while observing a vow (5) Nor while fasting, or just after eating on the day of initiation) (6). Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12). Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) Nor a diseased woman (15) Nor when he is diseased himself. (16) He shall not go unto a woman who has a limb in less or excess, or one who is elder than him in years, or a woman

standing in the interdicted sexual relation to him (*Guru patni*), if he wishes to acquire health and longevity. (16)

CHAPTER LXX.

LET not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock) (5) Nor on a bedstead made of *Palása* wood (6) Nor on one made of any of the five (forbidden) kinds of wood (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women (15) Nor on paddy, or with cows, wine, fire or his *guru* lying below him. (16)

Let not a man sleep in the day or without washing his mouth after eating, nor over ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground (17)

CHAPTER LXXI.

LET him not insult any person (1) Let him not laugh at an indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7) Every day he must study, or discourse on the *S'astras*. (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, " I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water (14) He must wear *Upavita* (holy thread) made of *Karpas* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth. (19) Nor reflected in a mirror or water (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor look his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them in water. (35)

He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kusha* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) Let him avoid playing with dice. (45) (As well as) the rays of the autumn sun. (46) He must not wear clothes, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to a S'udra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a S'udra. (49). Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a Bráhmaṇa and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilirate a haughty man. (62) Nor live in the territory of a S'udra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical phenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing

to live long he must not neglect his body or depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyâ* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishment on any other man. (79) Those who are ought to be punished shall be punished for correction. (80) He must not speak evil of the gods, Bráhmaṇas, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the S'astras, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87)

A self-controlled person, seeking virture, shall observe these rules of conduct, sanctioned by the S'rutis and the Smritis, and followed by the pious. (88)

Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90)

CHAPTER LXXII.

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs) (1) Control of the senses is called *Dama*. (2) Both

this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses, do not thrive either in this world or in the next. (4)

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon (5).

He, who rides in the chariot of wisdom, drawn by five horses (of the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

CHAPTER LXXIII.

An intending celebrant of a *S'ráddha* ceremony shall invite the Brâhmaṇas on the day previous to the date of its celebration (1) In the forenoon of the second day in the light fortnight, and in the afternoon of that day in the dark fortnight,* he shall cause the *Bráhmaṇas*, who have properly bathed and done the rite of *A'chamanam*, to be seated on cushions of Kusha grass

* The Brahmanas should be seated in lines in the forenoon of the day of the *S'ráddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.

preferentially in the order of their seniority in age and knowledge.* (2)

On the *Daiva* side, two Brâhmaṇas shall be caused to be seated with their faces turned towards the east, and three Brâhmanas, on the Pitri, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *A'ma S'râddha* or *Kâmya-S'râddha*, he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) Mantras, which occur in the Katha-Shâkhâ of the Vedas. (5) The second five Mantras in the rite of *Pas'u S'râddha.* (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Ashtakâ S'râddhas* in the dark fortnight following the full moon of Agrahâyana, the first five, second five and last five Mantras should be respectively recited. (8) As well as in the *Anvashtakàs* (9 Then having obtained the permission of the Brâhmaṇas, he shall drive away the monsters by muttering the Mantra, " may the Asuras quit this place," and strewing sesame all round. (10) Then he shall invoke the presence of his manes by reciting the *Mantra* running as *Etah Pitarah*, etc., and then by means of scented water containing sesame and Kus'a grass, he shall prepare and offer the Pâdyam (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yá stithantvamritâ vàk*, etc., and *Yanme Màtà*, etc. After that he shall worship the Brâhmaṇas with offerings of Kus'a, sesame,

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* The text has *Vidyâ Kramena i e*, the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion, and so on.

clothes, flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the Adityas, Rudras, and Vasus, he shall look at the cooked rice and ask, May I do the *Agni-káryam*? Then having been commanded by the Bráhmaṇas, as "do the *Agni-kâryam*," he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra*, *Ye Màmakàh Pitarah*, etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra Namoh Vis'vebhyoh*, etc., to the Bráhmaṇa seated with his face towards the east. (12) To (the Bráhmaṇas) seated with their faces towards the north, considering them as the living representatives of his father, grand-father and great-grand father and pronouncing their names and *Gotras*. (13)

He shall recite the *Mantra*, *yanme Prakamà Ahoràtraih*, etc., at the time when the Bráhmaṇas would be eating that cooked rice. (14) As well as *Itihàsas*, *Puràṇas*, and *Dharma S'àstras*. (15) Near the leavings of the dishes of Bráhmaṇas and on blades of *Kusha* grass with their tips directed towards the south, he shall offer a *Pinda* to his father by muttering the *Mantra*, *Prithivi Darvi*, etc. (16) The second one to his grand-father, (by muttering the *Mantra*, *Antariksham*, *Darvi Raksha*, etc. (17) The third one to his great-grand-father (by muttering the *Mantra*, *Dyordivi Raksha*, etc. (18) He shall make the offering of cloth by reciting the *Mantra*, *Yetra Pitarah Pretàh*, etc. (19) The offering of boiled rice by reciting the *Mantra*, *Viràṇnah*, *Pitaro*, *Dhatte*, etc. (20) He shall rub his hands against the tips of *Kusha* grass by reciting the *Mantra*, *Atra Pitaro Màdayadhvam*, etc. (21) (And) encircle the *Pindas* with

jets of water, break down the *Pindas*, and wash the ground in front of them by reciting the *Mantra*, *Urjam Vahanti*, etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The Bráhmaṇas having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mà meksheshta* etc., and scatter the residue of the boiled rice, offered in the *S'ràddha*, with blades of *Kus'a* on the leavings of the plates of the Bráhmaṇas, and ask them (Bráhmaṇas) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *A'chamanam* to the three Bráhmaṇas, seated with their faces to the north, and after that, to the two Brâhmaṇas seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *S'ràddha*, saying, "let the ground be well-washed." He shall do all these works with *Kus'a* blades in his hand. (24) Then he shall circumambulate the Bráhmaṇas seated with their faces turned towards the east, muttering the *Mantra*, *Yanme Ràmah*, etc., and having finished the rite of circumambulation, he shall give them their *Dakshinàs* (honorariums) according to his might. He shall say, "be ye free," and the Bráhmaṇas shall reply "we have become free." After that, he shall recite the *Mantra*, "the gods and the manes," etc. (25) Then having addressed the Brâhmaṇas seated with their faces towards the east, by mentioning their names and *Gotras*, he shall give them *Akshyaya* water, and address them as" be pleased, O *Ye Vis'vedevas*. After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26):—"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase.

May not reverence for the good depart from our family, and may we have plenty to give." (27) And the Bráhmaṇas shall reply, " be it so." (28) " May our food grains be ample in quantity and may we get *Atithis*. May many solicit our favour, may we not be obliged to seek any man's bounty." (29) Having muttered these two Mantas, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the Brâhmaṇas, he shall read aloud the Mantra running as *Vàje, Vàje,* etc. (30—31)

CHAPTER LXXIV.

ON the occasion of the *Ashtakas** one shall first do a *S'ráddha* unto the gods and then perform the *S'râddhas* of his manes with offerings of cakes, meat and S'akas. Under the auspices of the *Anvashtakâs*† he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned Mantras, and feed the Brâhmaṇas for the propitiation of his father's mother and father's grand mother. He shall give them *Dakshinâs,* follow them to a little distance from his house and bid them adieu as before (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Pindas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female

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* The eighth days of the three months in which manes are to be propitiated.

† The ninth days of the dark fortnight of the three months following the day of the full moon in *Márgas'irsha.*

ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water (5) Those in respect of the female ancestors with milk and boiled rice (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, he shall mutter the *mantra,* "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

CHAPTER LXXV.

HE, who shall do a *S'ràddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *S'ràddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *S'ràddha.* (3) He, whose father is dead, shall offer a *Pinda* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Pinda* to his deceased father and grand-father each, and another *Pinda* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Pinda* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the asceding line. (6) He, whose father and great gand father are dead, shall offer a Pinda to his father and a *Pinda* to each of the two ancestors preceding his grand father in the ascending line. (7)

The wise one shall thus do the *S'ràddha* unto his mother's father, grand father and great grand father, etc.), duly changing the wording of the Mantras accord-

ing to the exigencies of the case. In the *S'ràddhas* of brothers, etc., such modifications of *mantras* shall be omitted. (8)

CHAPTER LXXVI.

THE days of the new moon, the three *Ashtakas,* the three *Anvashtakas,* the day of the full moon in the month of *Maghà,* the thirteenth day of the moon's wane following upon the day of the full moon in the month of Bhâdra, marked by the asterism Maghâ, and the months when Brihi and barley grain ripen (1) These are the occasions on which, according to Vrihaspati, S'râddha ceremonies ought to be performed. He who fails to celebrate a *S'ràddha* ceremony on any of these occasions, goes to hell. (2)

CHAPTER LXXVII.

The time when the sun passes over to a new zodiacal sign. (1) The two equinoxes (2) Specially the two solstices.* (3) The astral combination known as the *Vyatipat.* (4) The days marked by one's natal star. (5) *Abhyudaya S'ràddha.*† (6) According to Prajâpati

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* The last days or Sankrantis (the day on which the sun changes the zodiacal sign) of the months of Vais'akna, Kartika, S'râvana and Mâgha.

† Abhudaya literally means Increase or Prosperity. Abhyudaik S'raddhas are those which are performed in connection with any rite of prosperity, such as marriage, the rite of the causation of the birth of a male child (Punsayanam), etc.

these are the occasions of *Kámya S'ràddhas* or (S'raddha ceremonies performed for the fruition of any definite object). *S'ràddhas* performed on these occasions bear eternal fruits. (7)

The wise shall never perform a *S'ràddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

A *S'ràddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desires. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

CHAPTER LXXVIII.

A *S'ràddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on Tuesday it produces fright from battle. (3) Done on Wednesday, it ensures realisation of all desires. (4) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Krittiká*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohini*, it imparts progeny. (9) Done under the auspices of the asterism presided over by the moon *(Mrigas'ira)*, it gives the energy of Brahma (10) Done under the auspices of the asterism presided over by the Rudras, (the asterism *A'rdrà*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices

of *Pushyà*, it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *As'leshà*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghà*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Purva Phalguni*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttara-Phalguni*), it gives wealth. (17) Done under the auspices of the asterism *Hastà*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrà*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svàti*, it gives success in trade. (20) Done under the auspices of the asterism *Vishàkhà* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anuràdhà*), it gives friends. (22) Done under the auspices of the asterism presided over by *S'akra* (the asterism *Jeshthà*), it accords a kingdom. (23) Done under the auspices of the asterism *Mulà*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Purvâ-Shâdâ*), it gives sea-borne wealth.(25) Done under the auspices of the asterism presided over by the *Vis'vedevas* (the asterism *Uttarà-shàdà*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *S'ravaṇâ*, it grants realisation of all desires (28) Salt in the one done under the auspices of the asterism (*Dhanishthâ*) presided over by Vásava. (29) Done under the auspices of the asterism (*S'atabhisâ*) presided over by Varuṇa it gives an immunity from disease. (30) Done

under the auspices of the Asterism Aja (*Purva Bhâdra pada*), it gives digging implements (31) Done under the auspices of the asterism *Uttarabhâdrapada*, it gives a house. (32) Done uuder the auspices of Paushna (Revati) asterism it gives kine. (33) Done under the auspices of the asterism As'vini, it gives horses. (34). Done under the auspices of the Yâmya (*Varani*) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight), it gives a house and a beautiful wife. (36) Done on the second day of the fortnight (*Dvitiyâ*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of Brahma. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. (49) The fourteenth day of the fortnight is recommended for the *S'râddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitri Gita on the subject. (51).

May such foremost of men take birth, in our family, who will do a *S'râddha* unto us on the thirteenth day of the moon's wane in the month of *Ashâda*, marked by the astral combination known as the *Gajachchhâyá*,* or will do *S'râddhas* throughout the month of Kârticka, each afternoon. (52—53).

CHAPTER LXXIX.

Now one shall not do a *S'ráddha* ceremony with water collected in the night. (1) In cases, where *Kus'a* grass would be unavailable, *Ka'sa* or *Durvá* grass would be given in its stead. (2) Threads of *Kárpása* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Dáshâ*) of a piece of *A'hata* cloth† may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter.

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* When the sun is in the asterism Hastá on the thirteenth day of the moon's wane, marked by the asterism Mâghá, the combination known as the *Gajachchhayá* is said to follow

† A new, unused piece of cloth with white fringes, only once washed with water is called an *A'hatá* cloth.

(10) (Pastes) of sandal wood, saffron, camphor, aloe-wood, and Padma-Kâshtham as unguents. (11) Let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceras, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds,, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mokundaka flowers, Bhu-strinas, the leaves of S'igru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Palakya, Upadaki, and Tanduliyaka, Kusumbha, Pindâlu, and the milk of the she-buffalo. (17) (As well as) Rajamasha, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended. (22) There is a verse on the subject. (23)

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumvara tree, or in one made of the horn of the rhinoceros, bears eternal fruit. 24)

CHAPTER LXXX.

SESAME seeds, Brihi grains, barley grains, Mâshapulse, water, roots, fruits, S'yâmaka grains, Priyangu, Nivâra grains, Mudgapulse and wheat (satisfy the manes) for a

month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Prishati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gâthâ verse on the subject in the *Pitri Gitâ.* (13) Constantly we eat the Kala S'âk, large-scaled fish and the flesh of an old goat,* or that of a rhinoceros whose horn is yet undeveloped. (14)

CHAPTER LXXXI.

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round). (4) He must not do a *S'râddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *S'râddha* to a goat. (10) The Bráhmaṇas shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without placing their feet on the

* The text has *Bârdhinasa.* Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Bârdhinasa.* Kulluk and Vijnaneshvara interpret the term to mean an old, white goat which is also supported by the Agni-puranam.

stools. (14) Let not the man who has a limb in less or excess see the *S'ràddha* ceremeny. (15) Let not the S'udras witness it. (16) Nor the degraded ones. (17) At that time, let him (the celebrant of the ceremony), feed the Bráhmaṇas, or beggars* with the permission of the Bráhmaṇas. (18) Even asked by the giver, let not the Bráhmanas speak in commendation of the food (*Havis*). (19)

As long as the boiled rice continues warm, as long as the Bráhmanas silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the Kus'a grass strewn) before the Bráhmanas who have eaten their meal. (21)

The remainder of the food, cast on the Kus'a blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves.) This is what has been said by the Rishfs. (23)

CHAPTER LXXXII.

HE must not test (enquire into the descent and qualities of) a Bráhmana in connection with a rite of *Daiva*

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* The text has *Vikshukam*. Jolly has translated it as an ascetic.

S'râddha (1) He shall do it in respect of a *Paitra S'râddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) Brâhmanas who have limbs in less or excess. (3) Bráhmanas who have done improper acts. (4) (Bráhmanas) who are deceitful as the cats. (5) Bráhmanas who wear a cloak of religion. (6) Bráhmanas who are professional astrologers. (7) Bráhmanas who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) Bráhmanas who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of S'udras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (Vratyas) (16) Those who officiate as priests at the sacrifices of *Vrâtyas*. (17) Those who accept gifts on the occasion of a *Parva*. (18) Malignant informers. (19) Bráhmanas who teach the Vedas for fee (20) Those who have been taught the *Vedas* for fee (21) Brahmanas who subsist on the food given by S'udras. (22) Bráhmanas who associate with the degraded. (23) Bráhmaṇas whe have not studied the *Vedas*. (24) Bráhmanas who have neglected the rites of *Sandhya*. (25) Bráhmaṇas who have entered the king's service. (26) The naked ascetics. (27) Brâhmaṇas who have quarrelled with their fathers, who have deserted their parents, Gurus, (28) and their fire. (29)

These are said to be the worst of Brâhmaṇas who defile a Row of Bráhmaṇas (*i.e.*, who sit down to a meal in the same Row with them—*Pankti dushakâs*). The wise one shall carefully avoid such Bráhmaṇas on the occasion of a *S'raddha* ceremony. (30)

CHAPTER LXXXIII.

THE following are the *Panktipâvanâs* (Bráhmanas who sanctify the row in which they sit down at a *S'raddha* repast). (1) One who has studied the three Vedas. (2) One who keeps the five fires. (3) One who sings the psalm, *Jeshthya Sâma*. (4) One who has studied even a single Veda. (5) He who has studied any of the Vedângas. (6) He who has studied the *Purána*, *Itikasa* or *Grammar*. (7) He who has studied even a single *Dharma S'âstra*. (8) One who has purified himself by resorting to sacred shrines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only.) (12) One, purified by (muttering) the *Mantras*. (13) One devoted to the recitation of the *Gayatri*. (14) Sons of girls married in the Brahma form of marriage. (15) One who reads the three Suparnas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yogins*. (19) There is a verse on the subject in the *Pitri Gita*. (20)

May he be born in our family who will assiduously feed Yogins at a *S'râddha* repast whereby we are satisfied. (21)

CHAPTER LXXXIV.

LET not a man do a *S'râddha* ceremony in a country of the barbarians. (1) Let him not go to a county of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryâvarta (the land of the Aryas). (4)

CHAPTER LXXXV.

A *S'râddha* done at Pushkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* made thereat. (2) By bathing in Pushkara one is immediately absolved of all sins. (3) So at Gayashira. (4) At Akshyavata. (5) At the hill of Amarakantaka. (6) At the hill of Varâha. (7) Any where on the bank of the Narmadâ. (8) On the bank of the Yamunâ. (9) Especially in the Ganges. (10) At Kushâvarta. (11) At Vinduka. (12) At the Nila Parvata. (13) At Kankhala. (14) At Kuvjâmra. (15) At the Bhrigutunga. (16) At Keddra. (17) At Mahâlaya. (18) At Nadantikâ. (19) At Sugandha. (20) At S'âkambhari. (21) In the (river) Phalgu. (22) In the Mahá-Gangâ. (23)

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5 There exists one *Akshaya Vata* in Behar and another at Allahabad.

6 *Amarakantaka* on the Mekhala mountain in the Vindhya range.

7 *Varâha-tritha* in the Sambalpur division. It may probably mean the ancient Varahamula in Kasmir.

11 *Kusávarta* is situated on the mountain called Traymbaka where the Godavari takes its rise.

12 *Binduka* in the Deccan.

15 *Kubjâmra*, like the *Ekâmra*, is the name of a plain in Orissa.

16 This is the name of a mountain near the Amarakantaka in the Himalayas.

21 The modern Shambar in Rajputana.

23 Mahâgangâ is the Alakânandâ river.

At the village of Trihilika. (24) At the fountain of Kumâra. (25) At Prabhâsa. (26) Any where in the river Sarasvati in special. (27)

At the door of the Ganges, at Prayâga, in the estuary of the Ganges, and always in the forest of Naimisha, at Benares in special. (28)

At the hermitage of Agastya. (29) At Kanya S'rama. (30) In the river Kaushiki. (31) At the bank of the Sarayu. (32) At the confluence of the S'ona and the Jyotishi. (33) At the hill, S'riparvata. (34) In the Kâlodaka. (35) In the north Mânasa (in Kâshmira). (36) In the Vadavâ (Lake). (37) In the Mâtanga-Vâpi. (38) In the Saptârsha. (39) In the Vishnupad. (40) In the Sarga-mârga-pada (*lit.* Road to heaven). (41) In the river Godâvari. (42) In the river Gomati. (43) In the river Vetra-vati. (44) In the Vipása (Beas). (45) In the Vitastâ (46) At the bank of the S'atadru (Satlej) (47) In the Chandra-bhâgâ. (48) In the Irâvati. (49) At the shore of the Sindhu (Indus). (50) In the five rivers of the south. (51) In the

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24 *Trihalikagrâma* near Sâlagram

25 *Kumâradhârâ* is the name of a lake in Kas'mir which the god Kumara by a stroke of his arrow caused to stream forth from the Krauncha mountain (see Vayu purana). Nanda says that it is situated near the southern ocean in the plain of Ishupata.

29 *Agastyâs'rama* is on the Sarasvati near Pushkar.

39 *Saptârsha* is the modern Satara in the Marhatta countries.

40 According to Nanda this Tirtha is in the centre of Gaya. There is another of this name on the Himalayas.

44 *Vetravati* (the modern Betwa near Bhilsah) in the Ahik-shetra.

45—49 *Vipasa* (Beas), Vitasta (Jhelum), Satadru (Satlej). Chandrabhaga (Chenub) and Iravati (Ravi).

50 The Krishnâ, the Venâ, the Tunga, the Bhadrâ and Kona in the Deccan.

Aushoja. (52) And in similar other holy pools or streams. (53)

In the great rivers *(Saritvarâ)* (54) At the birth places of divine incarnations (55) On the banks of rivers (56) At fountains. (57) On the hills (58) In natural arbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitri Gitâ (the song of the manes). (64)

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

May that foremost of men be born in our progeny who shall do *S'râddhas* unto us at Gaya S'irsha, or at (Akshaya) Vata. (66)

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayâ, or celebrate a horse-sacrifice, or make the gift of Nila bull (for our benefit). (67)

CHAPTER LXXXVI.

Now about the rite of letting loose a bull (*Vrishotsarga*). (1) It should be performed on the day of the full moon in the month of A's'vin or Kârtika. (2) The bull should be examined at the out set. (3) It must be the offspring of a milch cow none of whose calves is dead. (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, white hooped and white horned. (7) The coverer of

52 *Ausaga* (Sarpasaka, Nanda) probably situated in the mouth of the Ganges.

the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Charu (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this *Charu* shall be cast in the fire by reciting the Mantra, *Pushâ Gâ Anveta* (may Pushan follow these kine, etc.) Then the black smith shall brand the bull with the mark of a discus on its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Richs* commencing with *Hrianyavarna*, as well as the one running as *S'anno Devi* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Purusha Suktam, Rudras*, and the *Kushmandi Mantras.* (12) He shall whisper into the right ear of the bullock, the *Mantra, Pitá Vatsa*, etc. (13) Also the following verse (14)

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotâ* priest. (17)

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brahmanas shall be as well fed in connection with this sacrifice. (18)

The tank or pond, in which the bull, let loose (on the occasion of a S'râddha), drinks water, becomes gratifying to all the manes. (19)

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

CHAPTER LXXXVII.

ON the day of the full moon in the month of *Vais'âkha* he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wool. (1). After that, he shall cover it over with sesame (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *A'hata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brahmana, shorn of all ornaments, and who is the keeper of the sacred fire. (6)

There are verses on the subject. (7)

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

CHAPTER LXXXVIII.

Now a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Bráhman, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. 3)

By making the gift of a cow, faced both ways, in a humble and believing frame of mind, one is enabled to live in heaven for as many number of Yugas as that of hairs on her body. (4)

CHAPTER LXXXIX.

Fire is the presiding god of the month of Kârtika. (1) Fire is the mouth of all the gods.* (2) He, who bathes outside the village, inaudibly recites the Gâyatri, and takes a *Havishya* (fit for oblation) meal once a day, during the entire month of Kârtika, is absolved of the sin he has committed during the year. (3) He, who mutters self-controlled the *Gáyatri mantra,* bathes every day, eats *Havishya* meal during the entire month of *Kârtika,* is absolved of all sins. (4)

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* Jolly reads the line as *Agnis'cha Sarva Devánám Mukhyam* instead of *Mukham,* which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the S'ruti, *Agni* being not the foremost (Mukhyam) of the Vedic gods but the conveyor of oblations to the deities, *Agni Mukhá Vai Deváh.*

CHAPTER XC.

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a Bráhmaṇa, after the moon rise, on the day of the full-moon in the month of *Agrahâyaṅa*, marked by the asterism *Mriga S'ira.* (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pausha*, if that day happens to be marked by the asterism *Pushyâ*, he shall rub his body with a paste of white mustard seeds, cause a pitcher, full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvaushadhi*, *Sarvagandha* and *Sarva-Vija*. After that, he shall bathe (the image of) the god Vâsudeva, worship him with scents, flowers, burning incense-sticks and edibles (*Naividyas*), and cast libations of clarified butter in the fire, by reciting the *Vaishnava*, *S'akra* and *Vârhaspatyâ Mantras*, and receive the benediction of the Bráhmaṇas by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotâ* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Mâgha* happens to be marked by the asterism *Maghâ*, by offering a *S'râddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phâlguna* happens to be marked by the asterism *Phalguni*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman. (8) If the day of the full moon in the month of *Chaitra* happens to be marked by the asterism *Chitrâ*, by making the gift of a coloured cloth

on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaiskâkha* happens to be marked by the asterism *Vishâkkâ*, by propitiating (feeding) seven Bráhmaṇas with honey and sesame, and by worshipping the god of virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Jaishtha* happens to be marked by the asterism *Jesthâ*, by making gifts of an umbrella and shoes to a Bráhmaṇa, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Ashâdâ* happens to be marked by the asterism *Ashâdâ*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *S'rávaṇa* happens to be marked by the asterism *S'rávaṇá*, by making the gift of a *Jala-Dhenu** on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prashtupada* (the day of the full moon in the month of *Bhâdra*, marked by the asterism *Uttara-Bhâdrapada*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *A's'vina*, marked by the asterism *As'vini*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kârtika* happens to be marked by the asterism *Krittikâ*, by making the gift of a white bull, or a bull of any other colour, with jems and all cereals and scents, at the time of moon-rise in an island, to a Bráhmaṇa, one becomes

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* Jolly has translated *Jala-Dhenu* as "water-cow." *Jala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc, for the essentials of which see the English translation of the Agnipuranam (M. N. Dutt), Vol. II., pp. 746-750.

free from the dangers of wilderness. (16) By worshipping the god Vâsudeva, on the third day of the moon's increase in the month of *Vaishâkâ*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a fast, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pausha*, and by bathing with sesame water, and worshipping the god Vâsudeva with sesame, and making gifts of sesame and water, and making burnt offerings of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Mágha*, if that day happens to be marked by the asterism *S'ravaṇá*, one shall observe a fast and make the offerings of two lighted lamps before the god Vâsudeva (20). The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of saffron-dyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame-oil, and a wick made of an entire piece of white clnth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *A's'vina*, one shall make gifts of clarified butter to Bráhmaṇas; by worshipping *As'vins*, one becomes handsome looking (in his next birth.) (24) By feeding the Brâhmaṇas with milk, throughout that month, one becomes a king (in his next birth) (25)

Each month, when the moon is in the asterism

Revati, by feeding the Brâhmaṇas with sweet rice-porridge (Paramánnas), saturated with honey and clarified butter, for the propitiation of Revati, and by worshipping the goddess, Revati as well, one acquires personal beauty in the next existence. (26) During the month of Mâgha, by casting oblations of sesame in the fire, and by feeding the Brâhmaṇas with Kulmâsham, saturated with clarified butter, each day, one acquires a good digestive capacity. (27) By bathing in a river, on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Mâgha and Phâlguna. (29)

CHAPTER XCI

THE half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuṇa, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The Atithis, with its fruits. (6) Those with its shadow who chance to sit under it. (7) And the Pitris with the rain water which tricles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the

region presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas (12) By making offerings of flowers, one acquires personal beauty. (13) By making offerings of unguents, one acquires lasting fame. (14) By presenting lighted lamps (in the temple), one acquires a vigorous eye-sight (15) By making gifts of food, one acquires bodily strength. (16). By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a Brâhmaṇa's meal, by washing the feet of a Brâhmaṇa with water, by attending a Brâhmaṇa during illness, one acquires the merit of making the gift of a cow. (18)

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples, or public gardens, acquires the same merit as their original endowers (19)

CHAPTER XCII.

TO give protection is the best of all gifts. (1) By giving protection, one attains the region (after death) which he wishes to obain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocharma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven. (5) The gifter of ten kine attains the region of Golakam, (6) The gifter of a hundred kine to the

region of Brahma. (7) By making the gift of a cow with her horns encased in gold, her hoops in silver, her teats in white copper,* and her tail wound with strings of pearls, and covered over with a piece of cloth, together with her calf, one resides in heaven for as many number of years as that of hairs on her body. (8) Especially by gifting a brown cow. (9) By making the gift of a docile bull, capable of carrying weight, one acquires the merit of making the gift of ten cows. (10) He, who makes the gift of a horse, lives in the same region with the sun. (11) The giver of cloth lives in the same region with the moon. (12) The giver of gold goes to the region of the fire-god. (13) By making the gift of silver, one acquires personal beauty. (14) By making presents of vessels of metal, one becomes the receptacle of all realised desires. (15) By making gifts of honey, oil and clarified butter, one acquires good health. (16) The same is obtained by making gifts of medicines. (17) By making gifts of salt, one acquires beauty of complexion. (18) By making gifts of paddy one obtains satisfaction. (19) By making gifts of cereals as well. (20) He, who makes gifts of food, obtains every thing (he wishes to obtain). (21) By making gifts of different varieties of paddy, one acquires good fortune. (22) By making gifts of articles not mentioned herein, one goes to heaven, the giver of sesame obtains a desirable progeny. (23) By making a gift of fuel one acquires an improved digestive capacity. (24) As well as victory in battle. (25) By making the gift of a cushion, status or place. (26) By making the gift of a bed, a wife. (27) By making the gift of (a pair of) shoes, a car yoked with a pair of she-mules. (28) By making

* The text has *Upadoha* which may also mean a milk-pail.

the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

A person wishing that the things he covets in this life, or things that are extremely endearing to him in his house may be eternal shall make gifts of those articles to a qualified Brâhmaṇa. (32)

CHAPTER CXIII.

WHATEVER a man has given to a non-Brâhmaṇa, he shall get its equivalent in the next world. (1) Double of what he has given to a Brâhmaṇa. (2) Thousand times of what he has given to a well-read Bráhmaṇa. (3) Infinite times of what he has given to a Brâhmaṇa, well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter, and son-in-law. (6)

One, conversant with the laws, shall not give even a drop of water to a Brâhmaṇa of cat-like conduct (Bidâla-vrati), nor to one who is a hypocrite (Baka-vrati), or ignorant of the Vedas. (7)

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, Bráhmana, who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidála-Vrati* (of cat-like conduct). (8)

A Bráhmaṇa, who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the cost of other men's interests, and is crooked and untruthful, is called a *Baka-Vrati* (of crane-like conduct). (9)

Those who are *Bidâla Vratins*, as well as those who are *Baka Vratins* fall in the hell of extreme darkness (*Andha-Tâmisram*) for their sins. (10)

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him not deceive women and S'udras in respect of his purity. (11)

Such a Bráhmaṇa is censured by the Brahmavádins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

A non-Brahmachârin, who lives by falsely adopting the apparel and tokens of a *Vratin*, robs the sin of the Brahmachârins, and takes birth in the womb of a lower animal. (13)

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

CHAPTER XCIV.

A HOUSEHOLDER, who has witnessed his hair turned grey, and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.* not reared on a ploughed field). (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacharyam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and clotted hair.

(9) He must bathe thrice a day. (10) He must live on whatever he shall obtain without any exertion, like a pigeon *(Kapota Vrâti)*, or shall collect enough food to last him for a month or a year. (11) If he has collected food for a year, he must give it away all on the day of the full moon in the month of A's'vina. (12)

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

CHAPTER XCV.

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires* (2) Lie in the open during the rains (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall eat at the intervals of one, two, or three days (6) Or shall eat flowers. (7) Or fruit (8) Or *S'âkas* (potherbs) (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall do the penance of *Chândrâyaṇa* (13) He shall break his food with stone (Ashma-Kutta). (14) Or use his teeth as a pastle. (15)

Tapasyâ (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasyâ* it ows its continuance, and in *Tapasyâ* it will merge in the end. (16)

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is

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* Sitting amidst four blazing fires with the sun overhead.

difficult to accomplish, all these are available by dint of *Tapasyâ*. *Tapasyâ* is insurmountable (*i.e.* can not be over come). (17)

CHAPTER XCVI.

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prâjâpatyam* sacrifice, make gifts of all his possessions,* and take recourse to the fourth order of ascetism *(Pravrajyam)* (1) Having installed the sacred fire on his own Self, he shall go into the village for alms. (2. Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*lit.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) or at the root of a tree. (11) He shall not live for two nights in a village. (12) He shall wear cloth only enough to cover his pudenda. (3) He shall cast his steps purified with the sight (*i.e.*, by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (conscience) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by, (19)

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* *Sarva Veda.—Veda* hear means possession, being derived from the Sanskrit root Vidla to gain.

Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

He shall practise *Prânâyama*, *Dhâranâ* and *Dhyânam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptude). (27) On the pangs of bodily, mental and traumatic diseases.* (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of

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* The text has *Agantuka Vyádhivis'chopatápam* —*Agantuka Vyádhis,* according to the Ayurveda, are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

beasts for follies committed in human existence. (39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness (*i. e.*, happiness in comparison with misery) here, even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.*,] of Adeps (Vasâ), blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. (45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gasous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. (57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the insteps. (62) Four to the elbows. (63) Four to the thighs (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (*Aksha*), two to the palate, and two to the hips. (66) One to the organ of generation (arch of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles) (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes two to the temples, and two to the

cheeks. (73) There is one bone called ghonásthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arvudas) in the breast and (twenty-six) in the back (sthânakas) number seventy-two bones in all. (75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four skull bones. (78) There are seven hundred S'iras (tubular vessels) in the body. (79) Nine hundred ligaments. (80) Two hundred Dhamanis (nerves). (81) Five hundred muscles. (82) Twenty-nine Lakshas, nine hundred and fifty-six small tubular vessels, with their ramfications. (83) Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the *ojas*, the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. (88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle, the lungs, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations of solidified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly, the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound,

touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue, the ears, and the mind (intellect) are the cognitive organs. (93) The hands, the legs, the arms, the genitals, and the tongue are the operative organs. (94) The mind, the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses. (95)

This body, O Earth, is called the field (of self-consciousness), the knower of this is called Kshetrajna by the wise. (96)

In all Kshetras (self-conscious bodies) know me to be the self-conscious principle or self (Kshetrajna). He, who seeks for final emancipation, must rightly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (97)

CHAPTER XCVII.

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories* (1) On the Reality

* The Sânkhya system of Hindu philosephy, so calld from the fact of its enumerating the number (Sankhâ) of the component principles of the universe, describes them as follows. From (1) *Avyakta* or unmanifest Nature proceeded *Mahat* (the principle of intellection), from *Mahat*, *Ahankára* (egoism), from Egoism, the

that lies beyond the cognizance of the senses, unconditioned by the sound, touch, taste, sight and smell; the omniscient principle, (imaged in the) material universe. (2) The all-pervading one, the subtilest of the subtile (principles) (3.) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail everywhere. (4.) He shall thus meditate upon (the eternal Reality). (5) The faculty of *yoga* is evoked, within a year, in him who thus practises the art of contemplation. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7.) Thus he shall commence to meditate on the Purusha (self).*

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five elementals or essential matters (Panchatanmâtras or the proper sensibles of sound touch, sight, taste and smell—*S'avdatanmâtra Spars'a tanmâtra, Rupatanmâtra, Rasa-tanmâtra and Gandha tanmâtra,*) which, in a manner, form the atoms of perception, if we are warranted to use such a term. Through the union of Ahankâra and the Tanmâtras, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmâtras the five gross elements of ether air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories from the *Avyakta* to the *Panchatanmâtras* collectively from what is called *Prakriti* or Nature, the last sixteen being called modifications or *Vikâras.* All these twenty four categories are unconscious, it is only when the *Purusha*, the twenty-fifth category in the list, is associated with Prakriti that self-consciousness is emanated.

* *Purusha* lit. means the self that lies ensconced in each individual organism. He who lies (S'eta) in all the *Puras* (organisms) *Sarveshu Puresha S'eta iti purusha.*

Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Purusha* (Self), situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of Vâsudeva, decked with a crown necklace, and bracelets, with the ringlets of hair, known as *S'rivatshakam*, on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms, wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditates upon in this life, one obtains after death. (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality. (12) Nothing undecaying (eternal) exists but the *Purusha.* (13) By obtaining that, one becomes liberated. (14)

Since the Supreme Lord is ensconced in all subtile bodies (whether mobile or immobile), he is called *Purusha* by the contemplators of immutable principles. (15)

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Vishnu, the subjective principle *(Purusha)*, void of all qualities or attributes, the twenty-fifth category (of the Sânkhya philosophy). (16)

Upon Him, who is unknown even to the knowers of immutable principles, is devoid of all principles and attributes, (yet) the enjoyer of all attributes (qualities), non-adherent to any thing, yet the supporter of all. (17)

He is both in the inside and out-side of created beings, is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

Though indivisible, he lies divided by the created things (existing in divided or individualised shapes in

all), imaged by time—past, present and future, the controller, the devourer of all. (19)

The illuminant of all illuminating bodies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

Thus I have described in brief the self-conscious body (kshetra), the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

CHAPTER XCVIII.

HAVING been thus addressed (by Vishnu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, constantly do the four elements reside by thy side, *viz.*, the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows). (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O Vâsudeva, (8) The primal god. (9) The god of desires, (10) The protector of desires (11) The protector of the world, (12) One without origin, middle and end. (13) The Lord of created beings (*Prajápati*). (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Urjaspati.*) (17) The lord of

speech. (18) The lord of the universe. (19) The lord of heaven. (20 The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord of earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature) (26) The lord of the Maruts. (27) The lord of Lakshmi (beauty or light). (28) The exponent of Brahma. (29) The beloved or lover of Bráhmaṇas. (30) All-coursing (31) The unthinkable (32) Accessible to knowledge. (33) *Purusha.* (34) The first adored. (35) The essence of Brâhmanism. (36) Lover of Brahma The embodied Brahma. (37) Embodied by the universe. (38 The supreme king. (39) The four-fold supreme king *(Chtus Maha-Rajika)*. (40) The effulgent one. (41) The superlative effulgence. (42) The*Sapta* (the sun). (43) Of great fortune. (44). The sound. (45) The contented one. (46) The contentment. (47) *Pratardana.* (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) Sacrifice. (52) The :great sacrifice. (53) The sacrificial Yoga. (54) Obtainable by didt of Yajna. (55) The destroyer of Yajna. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya* (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodâsha* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Gritaschi* (fire) (71) *Khando-parasho.* (72) The lotus navelled one (73) The holder of lotus flower. (74) *Padmadhara-dhara.* (75) *Hrishikesha.* (76) One horned one (77) The great boar. (78) *Druhma.* (79) The undecaying

one. (80) The eternal one. (81) *Purusha.* (82) The great *Purusha.* (83) *Kapila.* (84) The framer of the Sânkhya philosophy. (85) Vis'vaksen (86) Virtue. (87). The giver of virtue. (88) Virtue-limbed one. (89) The giver of the wealth of virtue. (90) The giver of sacrifice. (91) The all-pervading one. (92) The invincible one. (93) The long-suffering one. (94) *Krishna.* (95) The lotus-eyed one. (96) The orbit of waters. (97) The loving one. (98) Universe-loving. (99) Obeisance, obeisance. (100)

Earth, who has realised the end of her heart, having thus gladly hymnised the deity began to address it as follows :—

CHAPTER XCIX.

HAVING seen the goddess Lakshmi, whose complexion was like that of molten gold and who was resplendent with the effulgent energy of Tapasyâ, engaged in pressing the feet of the supreme god earth gladly questioned her as follows :—(1)

"O thou adorable goddess whose hands are like awakening red water-lilies, who art pressing the feet of the full-blown-lotus-navelled one, who dost constantly reside in full blown red lilies, and whose complexion resembleth a red water lily in colour. (2)

"O thou golden-coloured one, whose eyes are like the blue lotus flowers, who art clad in a white cloth, bedecked with ornaments. O thou moon-faced one, whose complexion glows with the effulgence of the sun. Mighty goddess, the foremost in the universe. (3)

"Thou art sleep, the Nature that has produced the universe. Thou art comprehension, victory and apathy

(to worldly concerns). O Lakshmi, Thou art beauty, progeny, fame, decoration, knowledge and speech, the most sanctifying. (4)

Thou art *Svadhâ*, forbearance, giver of opulence, moral law, preservation and status; thou art unbounded fame, as well as non-malice. Thou art intellect, memory and *S'vâhâ.* (5)

As the Supreme god exists assailing (pervading) the three regions, thou too, O thou black-eyed one, dost exist (everywhere) granting boons. Humbly do I ask thee about thy attributes. (6)

Having been thus interrogated by Earth, Lakshmi, sitting in front of the god of gods, replied, O thou golden complexioned goddess, constantly do I reside by the side of my consort, the destroyer of the demon Madhu. (7)

He of whom do I think in my mind by the order of the lord, Him the votaries call affluent. Hear me, O thou nurse of creatures, enumerate the persons who can make me recollect them in my mind. In these do I reside. (8)

I reside in the sun, in the moon, in the cloudless starry heaven, in the pendant rain-clouds spanned by rainbows and spangled by lightnings. (9)

As well do I reside in drossless (cleansed) gold and silver, in gems, in clean clothes, in land, in buff-coloured mansions, in divine temples decked with banners. (10)

In fresh cowdung, in infatuated elephants, in exhilerated horses, in spirited bullocks, and in Brâhmaṇas devoted to study. (11)

In the royal throne, in the Vilva and Amalaka fruits, in the umbrella, in the conch shell, in the lotus

flower, in the blazing fire and in a shining sword-blade and in a bright untarnished mirror. (12)

In pitchers full of water, in places decked with chowris, fans of palmyra leaves, in nice-looking ewers, and in the newly raised earth. (13)

In the milk and clarified butter, in cereal (S'advala), in honey, in milk curd, in the persons of ladies and virgins and in the bodies of gods, Tapsvins and those who perform yogas. (14)

In the arrow, in a victor just returned from the war, in a dead body killed in battle, in the soul of the latter residing in heaven, in the chanting of the Vedic mantras, in the blowing of conches, and in the sounds of the terms *Svâhâ* and *Svadhâ* and in the sound of music. (15)

In the installation ceremonies of kings, in marriage ceremonies, in sacrificial ceremonies, in bridegrooms, in persons who have washed their heads, in white flowers, in hills, in sweet fruits, and in broad streams of water. (16)

In water, in water-ful tanks, in grassy plots, in tanks full of lotus-flowers, in the wood, in calves, in happy children, and in honest and virtuous men. (17)

In persons who observe rules of conduct, and in those devoted to the cultivation of S'astras, in the humble and decently clad, in those who have cleansed their teeth or body, in those who are moderate in eating, and in the worshippers of *Stithis.* (18)

In those who are contented with their own wives, or devoted to virtue, or scrupulously follow the rules of virtue, averse to over-eating, constantly carry flowers on their persons, or perfume their bodies with scents or scented unguents or bedeck their person. (19)

In those who dwell in truth, are devoted to the good of creatures, for-bearing and void of anger, in those who

do well their own business or those of others; in persons of benevolent dispositions, in the always lowly. (20)

Constantly do I reside in well decked females, in faithful, sweet tongued wives, who are frugal in their habits, have born children, keep their purse (store) in secret, and are fond of presents. (21)

In (wives) who keep their house neat and tidy, have controlled their senses, are not quarrelsome in their habit and keep to the path of virtue, or are free from low passions and kind and loving as well as in Madhusudana (Vishnu, the destroyer of Madhu)—These in whom do I perpetually reside. (22)

CHAPTER C.

THIS foremost of the *Dharma S'astras* has been promulgated by the god himself. Brâhmanas, who study or teach this Law Code, acquire an elevated status in the celestial region. (1)

This (Code) is holy, auspicious, life-prolonging, and heaven-awarding. It imparts fame, knowledge, opulence and good fortune. (2)

This (Code) should be studied, remembered, heard and recited to others. Persons, deserving good, shall hear it narrated during the celebrations of a *S'raddha* ceremony. This is the most hidden (Code of virtue) O Earth, I have promulgated to thee. (3)

For the good of the universe I, out of complacence, have promulgated this hidden, auspicious Code of eternal laws teeming with virtue, the receptacle of bliss, and remover of evil dreams. (4)

THE END.